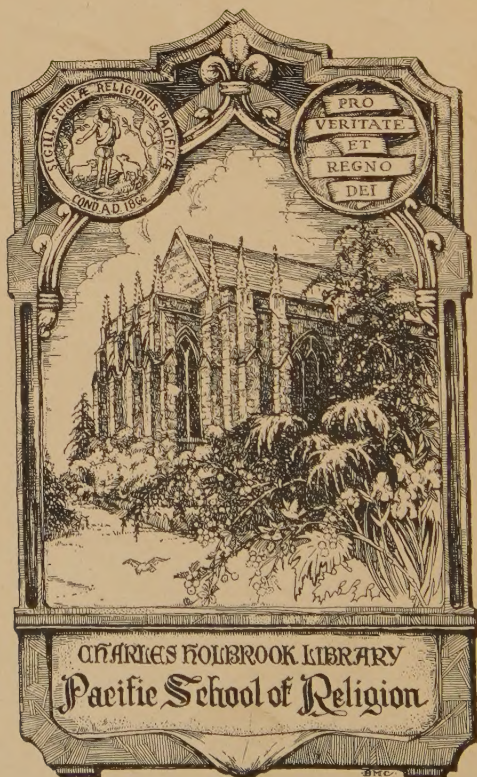


This Book Belongs
to the Library of
ABBOTT BOOK

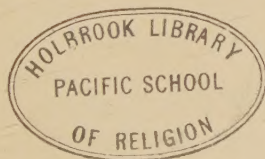
Volume No. . . 908



A CHRISTIAN'S LIFE-WORK

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS

TM 35

Sh 253

v. 1

32948

32948

COPYRIGHT 1925 BY
THE UNIVERSITY OF CHICAGO

All Rights Reserved

Published October 1925

gift of
Mr. Abbott Beck

Composed and Printed By
The University of Chicago Press
Chicago, Illinois, U.S.A.

A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

TABLE OF CONTENTS

	PAGE
INTRODUCTION	I
GENERAL SUGGESTIONS AS TO ORGANIZATION . . .	2
SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS . .	4
SUGGESTED PROGRAMS	8
A. Schedule of Meetings	8
B. The Christian Physician	10
C. Summary of Principles	12
D. A Life-Work Banquet	14
E. A Young People's Life-Work Service . . .	14
F. A Consecration-Communion Service . . .	16
INSURING CHRISTIAN-EDUCATION VALUES . . .	18
REFERENCE AND SOURCE MATERIAL	21
I. General Helps	22
II. Information about Vocations	22
III. Service with the Church	23
IV. Self-Analysis	27
V. Biographical Material	31
VI. Human-Interest Stories	32
VII. Vocational Ideals	38
VIII. Biblical Material	44
IX. Inspirational Literature	45
X. A Christian's Life-Work Purpose	47

INTRODUCTION

The choice, or rather the discovery, of a vocation is one of the most important and pressing problems which you will have to solve. Only think for a few moments on the successes and failures of your older friends in this respect and you will agree with the statement. Whereas the matter of the proper life-work was formerly determined by the family into which you happened to be born, or by the ambitions which relatives and friends had for you, and is too often influenced largely by the forms of work carried on in your immediate community, there is now a growing feeling that there are other factors that should be considered.

The thesis of this course is that the determining factor in the discovery of the right kind of life-work is the inborn capacity, or talents, which God has given us to do some things better than others. This course is planned to help you find that form of life-work for which God has equipped you and then to use that life-work as a means of co-operating in the building of a Christian world.

GENERAL SUGGESTIONS AS TO ORGANIZATION

1. Include in your group boys and girls of high-school or college age. Both boys and girls may unite as one group, or two sections may be formed to study different vocations. Both arrangements have worked successfully. In some cases, pupils younger or older than these ages may be included if their interest and experience warrant it.

2. Arrange for a regular meeting place and for the number of sessions most suitable for all. Some groups may be able to meet as often as three times a week, others but once a week. Extra meetings, such as those for observation trips, for the preparation of committee reports or for consultation with a vocational psychologist, may be included as the project proceeds. Church-school groups would do well to use a Sunday-evening hour for an informal talk, have an observation trip as an activity during the week following, and a discussion hour the Sunday morning following, based both upon the talk by the speaker and what is seen on the week-day trip. A suggested time schedule is given later (see "Suggested Programs," A).

3. A fellowship supper or lunch lends informality to meetings of this type for young people

and may be arranged in connection with evening meetings either during the week or on Sunday.

4. In the execution of this project you will need to organize your group. Officers and committees will be needed to do effective work. Since organization is of value only when it is working toward an end, its use in this manner is most effective.

5. Select as your associates in this enterprise the best men or women you can find who are considered successful in their particular life-work, when measured by the Christian standard of success. Use each one to make the informational talk on his or her vocation and also to act as a friendly counselor when the vocation is under consideration on the observation trip or in the discussion meeting. If, in the case of certain vocations, an adult leader is not available, an interested young person may take the lead in presenting and discussing the vocation. This has been found to work acceptably and often intensifies the interest.

6. Since the plan involves taking up the vocations in which the members are most interested, a list of those to be considered should be made by having each one express his first choice, second choice, etc., and then selecting those preferred by the group as a whole. In a period of thirteen weeks, ten vocations could be taken up, leaving at least one meeting as introductory and two meet-

ings for purposes of summarizing principles and making plans for a fellowship banquet, a special church service and a consecration-communion service.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

1. A thoroughly educational approach to the examination of each vocation suggests a variety of activities for the group. As suggested above, these should be:

a) A meeting in which the central element is an informational talk setting forth the vocation from the Christian standpoint—what it requires in the way of abilities and talents, its joys and hardships, its opportunities for service, its temptations to selfishness, etc. If a special meeting is not possible for this purpose, such a talk could be given in place of the discussion of the topic at the Young People's Society meeting, at the morning worship service of the Young People's Department of the Sunday school, or at an evening church service.

b) A visit to the place where the vocation is being carried on. For example, visit a doctor's office and a hospital, a lawyer's office and a court, an architect's office and a bridge or building in process of erection, and so on. Have the doctor, lawyer, architect, or other helper explain what is going on, giving particularly a Christian interpreta-

tion of the vocation. If such a trip is not possible, arrange to have the speaker bring with him to the meeting tools, pictures, or such other materials as will make vivid the nature of his work.

c) A meeting for group discussion of the vocation following the talk and observation trip, so that the questions brought up may be discussed more intelligently. In connection with a consideration of each form of life-work, such questions as the following should be considered:

1. What particular qualifications [talents] are demanded of one who enters upon this vocation?
2. What kind of training and preparation does this kind of life-work require?
3. What opportunities are there for the practice of this calling?
4. Does it pay sufficiently? [Upon what principles should the factor of remuneration be considered?]
5. How will it affect one's place and manner of living?
6. What does the vocation contribute (*a*) to society at large and (*b*) to the individual who follows it?
7. Does it set any hindrances to social or individual growth?
8. What help do the teachings of Jesus give us in evaluating this form of life-work?
9. Who have "made good" as Christians in this form of life-work? How?

The method of conducting this discussion meeting is further illustrated in the case of one typical vocation under the heading "Suggested Programs, B. The Christian Physician."

2. In addition to the foregoing meetings, other activities may be undertaken such as:

a) *Interviews* with vocational psychologists and others who are particularly fitted to give counsel. In our larger cities and sometimes in smaller places there are those who can give examinations as to vocational fitness. In many of our high schools and colleges some teacher is given the responsibility of guidance along this line. Whatever of such help is available should be obtained, for it will prove an important element in a happy outcome of the project.

b) *Self-analysis*.—Every member of the group should make an impartial analysis of his abilities. Blanks to aid in such self-measurement are prepared by various agencies (see "Reference and Source Material," IV).

c) *Reading and meditation*.—Likewise, while the project is under way the members should do special reading (see "Reference and Source Material") and spend some time in thoughtful meditation and prayer.

d) *A group record*.—Keep a record of what your group undertakes and accomplishes. Such a total record would include the secretary's minutes of the meetings; a scrapbook containing pictures, clippings, and copies of programs; accounts of speakers' talks, papers, and reports prepared by the members; and all material recording the dis-

coveries of the group. Such a record would serve as an exhibit for display to your parents and friends at the final program, and in every case should be preserved in the church-school library for the assistance of other groups.

e) *Worship*.—In connection with most of the regular meetings at the church there will be opportunity to provide for worship. The interest in the project because of its practical nature will furnish the best possible background for prayers, choice of Scripture and hymns, and other elements of a worship program.

3. After the various vocations have been considered, you are then ready for several final meetings in which conclusions may be summarized, results conserved, and an impressive ending provided.

a) At least one and possibly more discussion meetings should be held with the aim of arriving at some statement of purpose with reference to your life-work. Too often we begin with principles rather than to let these follow from experience with concrete situations as is proposed in this plan (see "Suggested Programs," C).

b) A life-work banquet would no doubt be found a delightful affair and has great possibilities. At such an affair the guests of honor might well be the various older friends who have made the vocational talks and served as counselors in the project,

together with parents and close friends of the members of the group. Some of the material wrought out by the discussions and observation trips could be used for a program at this banquet (see "Suggested Programs," D).

c) A very fitting ending which such a project deserves is that of taking over a regular morning or evening church service. At this service the young people present a program which they themselves have prepared. In such a service the "Statement of Life-Purpose" prepared by the group would fit in as a response to a charge given by the pastor or other leader (see "Suggested Programs," E).

d) Either in connection with such a service as the foregoing or at a separate time, a consecration-communion service could be held primarily for the members of the group and their friends. In this service the group could choose from their membership those who are to serve as acting deacons (see "Suggested Programs," F).

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

Sunday morning: Presentation and discussion of the plan

Sunday evening: First vocational talk: "The Christian Doctor" [lawyer, architect, business man, etc.]

Midweek: First observation trip [to doctor's office or hospital or both; or place of work appropriate to vocation presented previous Sunday evening]

Second week

Sunday morning: Group discussion of vocation presented the previous Sunday evening and observed during the week past

Sunday evening: Second vocational talk

Midweek: Second observation trip

Third to eleventh week: Foregoing plan continued with remainder of the vocations selected

Eleventh week

Sunday morning: Discussion of tenth vocation

Sunday evening: Presentation and discussion of plans for remaining meetings

Midweek: Meetings of committees on banquet, church service, communion service, or for other business relating to the project

Twelfth week

Sunday morning: Discussion of principles of choice [see "Suggested Programs," C]

Sunday evening: Foregoing discussion continued and reports of committees

Midweek: Committee meetings

Thirteenth week

Sunday morning: Preparation and adoption of "Statement of Life-Purpose"

Sunday evening: Discussion and adoption of reports of committees on banquet, church service, communion service, etc.

Midweek: Life-work banquet [see "Suggested Programs," D]

Fourteenth week

Sunday morning or evening (church hour): A Young People's Life-Work Service [see "Suggested Programs," E]

Sunday afternoon: Consecration - Communion Service [see "Suggested Programs," F]

NOTE.—If such a schedule seems too ambitious an undertaking and only one or two sessions a week can be held, be sure to provide the elements of (a) informational talk, (b) observation trip (or use of illustrative material by speaker), and (c) discussion by the members of the group. There may be many groups who will want to discuss more than ten vocations. In that case, the program can be made as long as desired, although care must be taken to avoid loss of interest through monotony. Also be sure to include the several concluding meetings and programs.

B. THE CHRISTIAN PHYSICIAN

As illustrative of the possibilities in discussing the several vocations from the Christian standpoint, the suggestions below are given for the topic, "The Christian Physician." In the discussion, the purpose is to enlighten the members of the group with reference to the work of the physician and also to emphasize the several ways in which one entering this profession may follow Christian principles. The group is supposed to have had a talk from a Christian doctor and to have taken an observation trip.

1. The leader may open and carry on the discussion by means of the questions given above un-

der "Specific Group Activities," 1c. In addition, he may put before the group such questions as:

1. What are the ways in which a doctor can render Christian service?
2. What temptations come to a doctor to do un-Christian things?
3. What instances do you know of Christian physicians who have been extremely sacrificial in following their vocation?
4. What do you think of a doctor's adapting his fee to his patient's ability to pay?
5. Is the practice of Christian principles in the medical profession affected by the tendency to specialization? If so, how?
6. What does the degree of D.P.H. (Doctor of Public Health), given by several of our leading universities, signify as to the direction being given to the doctor's profession in making a more Christian world?
7. Is the doctor's contribution to society recognized and appreciated by the community at large?
8. What is the opportunity for service for a doctor on the mission field?
9. Should doctors, who are doing research work to discover new ways of combating and preventing disease, be subsidized?
10. Have any doctors in our community or elsewhere done work which deserves a letter of appreciation from our group? Or one of condemnation? What action shall we take?

It is quite likely that members of the group will have questions to ask the doctor, the leader or one another. This is to be encouraged as long as the questions are to the point.

2. Part of the hour might be used for the presentation of reports on magazine articles or books, particularly accounts of how doctors have given their lives in fighting such diseases as yellow fever, trench fever, cancer, bubonic plague, and sleeping sickness. 'The work of Dr. Grenfell in the Labrador, Walter Reed and his associates in Cuba, or stories such as those given under "Reference and Source Material," VI, will be found especially interesting.

3. Biblical material is suggested by the life and work of Luke, the Physician, the instances of healing by Jesus and his many statements as to principles of service.

4. The discussion might well close with a prayer embodying the best thoughts expressed, with special reference to the place of the doctor in a Christian society.

C. SUMMARY OF PRINCIPLES

In the schedule of meetings above, two full periods and a portion of another are suggested for a summary of principles. It is hoped that out of the discussion there may grow a statement of life-purpose which will be framed by the group and which they may be willing to sign as representing their decision with reference to the principles to be followed in their choice of a vocation.

1. In coming to a decision such questions as these will start thinking.

1. How is one's life-work purpose affected by such matters as the necessity for leisure time, an adequate standard of living, being near friends, overcrowded or new fields, ambition to succeed, desires of parents and friends, the service of humanity, the profession to be a Christian, etc.?
2. What is success?
3. What constitutes a happy life?
4. What are the goals of life which are likely to be affected by one's choice of a life-work? List them in order of their importance.
5. How should a Christian state his purpose with reference to his choice of a life-work?

2. In addition to statements of Jesus, help will be found in such books as Doxsee, *Getting into Your Life-Work*, especially chapter xiii; Harris and Robbins, *A Challenge to Life Service*, especially chapters vi and xii; and Horton, *Out into Life*.

3. The life-work decision to be formulated might contain several brief paragraphs representing the thinking of the group. After one session of discussion a committee might make a formulation for the group's acceptance, rejection, or modification. The statements of purpose given under "Reference and Source Material," X, are only suggestive. The group should make their own.

D. A LIFE-WORK BANQUET

Stir into flame the gift of God that is in thee.

—II TIM. I :6

MUSIC

TALKS¹—"What We Have Gained from the Life-Work Project"

a) By one of the adult counselors [lawyer, architect, etc.]

b) By the leader of the group

TALKS¹—"Why I Am Going to Be a Christian Business Man" [minister, teacher, journalist, etc.]

a) By three or four members of the group

MUSIC

TALKS¹—"What We Have Gained from this Life-Work Project"

a) By one of the members of the group

b) By the pastor

ADDRESS—"Making Good as a Christian in One's Life-Work"

a) By a special outside speaker

READING OF STATEMENT OF LIFE-PURPOSE

a) By the secretary or chairman of the group

PRAYER—By the pastor

I am in the midst of you as he that serveth.

—LUKE 22 :27

E. A YOUNG PEOPLE'S LIFE-WORK SERVICE

The value of this service depends both upon careful planning and the extent to which it is a young people's service by and for young people. Since the purpose is to have the church members

¹ Talks limited to five minutes. If the program is too long, take out some of these numbers. The foregoing is only suggestive, and the program must be made to meet local conditions.

as a whole share the experience which you have been having, the service should be held at the time of a regular church service, preferably at the morning hour. As local conditions will have to determine the details of the program, only suggestions are given by which your committee may be guided.

1. The group should attend the service in a body and sit in a specially reserved section near the front. The chairman should preside at the service, and a young people's choir and ushers should be used.

2. The music for the service might include a processional and recessional, special numbers by the young people's choir, and hymns particularly appropriate for young people's gatherings, such as:

O Master, Let Me Walk with Thee
Take My Life and Let It Be
Be Strong, We Are Not Here to Dream, to Drift
Fight the Good Fight
Jesus Calls Us o'er the Tumult
Just as I Am, Thine Own to Be
Lead On, O King Eternal
The Son of God Goes Forth to War
O Jesus, I Have Promised
Where Cross the Crowded Ways of Life, etc.

3. Suggested Scripture passages are Matt. 19:16-22, 20:20-28, 25:14-29, 25:31-46; Luke 22:24-27, etc.

4. The prayer should be prepared by the committee specially for the occasion and embody the thoughts of the young people regarding a Christian's decision as to his life-work. It should be read by the chairman as reverently as possible.

5. A call to worship preceded by a brief statement of the purpose of the service should be prepared in advance, and be given by the chairman. Such a statement and call will be helpful in preparing those present to enter into the spirit of the service.

6. The sermon by the pastor should be in the nature of a charge or commission to the group. Suggested texts are Matt. 25:19; Luke 2:49*b*; Luke 22:27*b*; Acts 13:36*a*; II Tim. 1:6, 2:15, etc.

7. Following the sermon, let the group stand and either let the secretary, stepping forward, read the "Statement of Life-Purpose" for them, or let them repeat it together. They could then conclude with a verse of some good young people's hymn which suggests answering a challenge. After this, let the pastor offer a brief and appropriate prayer while the group remains standing. Then let the whole congregation rise and sing an appropriate closing hymn.

F. A CONSECRATION-COMMUNION SERVICE

In general the plan for this service will be that followed in the local church, but with special em-

phasis on the young people and the theme of life-work. The committee of the group in conference with the pastor should make the plans. Hymns, Scripture, and other features will be those suggested for the church service. A brief sermon or talk, if included in the program, should not take the emphasis away from the communion, but point to it. In the administration of the communion let the pastor be assisted by four young people, specially commissioned at a church service or at the early part of this service. The form of this commission should be worked out by the committee in charge of this service. One church has used the following form which may be suggestive:

CONSECRATION SERVICE

MINISTER:

Dearly Beloved: It is recorded in the Book of Acts that in the days when the disciples were multiplying, and the duties of the Church had become diversified, the Church chose men of good report, full of the Spirit and of wisdom, to assist the ministry in the care of the poor, and in divers temporal affairs, while the Apostles gave themselves to the ministry of the Word; and that the deacons thus chosen by the Church were set before the Apostles, who laid hands upon them and prayed, thus setting them apart in the presence of the Church to the duties of their honorable office.

In like manner this Church has chosen you for a special commission which you will perform at the Young People's Communion Service this day, and for which you are now presented for your public consecration.

You are charged to remember the sacred office to which you are called and to conduct yourselves worthy of the faith which is in Christ Jesus. Do you promise thus to live, and faithfully to serve the Church, the Lord assisting you?

Answer: I do.

(The congregation will stand.)

Believing these young men to be worthy of this high office, this Church has chosen them to this honorable service, so now let the Church unite in prayer for the blessing of God upon them in the work to which they are now commissioned.

[Consecration prayer by the pastor.]

[Senior deacons will place their hands upon the heads of the young men for the consecration prayer.]

INSURING CHRISTIAN-EDUCATION VALUES

It is not sufficient for you merely to do the things outlined above. All these activities must have value for Christian character development. To insure such an outcome the following directions are given:

1. Although your leader in such an undertaking as this is not expected to be an expert on vocational guidance, nor have an extensive knowledge about specific vocations, he can organize and lead the project. For much specific knowledge he is to call in specialists. His own task is to help plan the project, to lead discussions, to help in summing up

findings, and to keep before the group a Christian interpretation of the life-work problem.

2. To this end he should organize his material in advance so as to have ready a tentative plan for each forward step using the writer's plan only as a guide. Let him keep a notebook, gather clippings, and take account of worth-while material which may be useful at some future stage of the project. After having led such a group once, he will have an ever growing amount of good reference material and experience upon which to draw.

3. It will be found helpful to secure the co-operation of local public-school teachers, Y.M.C.A. workers, and others who are interested in young people.

4. The leader should not lose sight of the fact that his greatest contribution to the success of this project lies in the emphasis he lays upon Christianizing the matter of vocational choice. By comparing the worker who is un-Christian with the one who is Christian, by suggesting Christian principles of selection as the various occupations are considered, and by illustrating these principles with the lives of Christian leaders in all the vocations, he can render excellent service to the group.

5. In the entire undertaking there should be the largest possible amount of active participation by the members of the group. To the extent to which there is this outgoing and effective interest,

the project will result in Christian growth. The leader should urge the members of the group to contribute their personal experiences and provide for reports on special topics and problems.

6. The value of the observation trips should not be overlooked. Although the entire group should take these trips, their value even to a small number makes it worth while. Let the civil engineer, for example, point out the spot in the construction of a building or bridge where one might be tempted to pass over faulty construction and thus endanger life and property. The chemist may show by experiments performed for the group how food is adulterated and the public is cheated and made sick. Illustrations of a positive as well as negative character should also be used. Again it must be emphasized that observation will make both the information and the principles sought stand out as real experiences so that the desired lessons are actually learned at first hand.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

REFERENCE AND SOURCE MATERIAL

As will be noted in the foregoing plan, considerable of the educational value of this project would be lost if all the source material needed were put into text form for study. Both from the standpoint of setting the members of the group to work to find the answers to their problems in life about them and to insure freshness of material, this section is organized somewhat differently than in the case of a text. For the most part it consists of lists of sources classified on the basis of types of material. In addition to the lists of references some typical examples are given to explain the nature of the help that is available and to start the thinking of the members of the group. The attempt has been made to strike a proper balance between doing the group's work for them and giving no help at all.

The inclusion of this typical source material has been made possible by the kindness of the several publishing-houses in allowing the quotation of the specified sections from their publications. The author takes this occasion to express his appreciation and thanks.

I. GENERAL HELPS

The members of the group and particularly their counselor should become familiar with the material which is to be found in such books as the following. Although they were prepared as texts for study, the facts contained in them will be of great assistance in giving enrichment to the experiences suggested in the project.

Donnelly, H. M., *What Shall I Do with My Life?* Westminster Press.

Doxsee, H. M., *Getting into Your Life Work.* Abingdon Press.

Evans and Brown, *The Choice of a Career.* Publishing House of the M.E. Church, South.

Foster, E. C., *Making Life Count.* Interchurch Press.

Harris and Robbins, *A Challenge to Life Service.* Methodist Book Concern.

Horton, Douglas, *Out into Life.* Abingdon Press.

Robinson, C. C., *Find Yourself Idea.* Association Press.

Weston, S. A., *The World, a Field for Christian Service.* Graded Press.

II. INFORMATION ABOUT VOCATIONS

Consult the local librarian or write the Carnegie Library, Pittsburgh, for the bibliography, *Choice of a Vocation*, (price \$0.25), which contains a selected list of books and magazine articles treating of a great variety of occupations. Informational material regarding many of the vocations is found in the books listed on page 23.

Brewster, E. T., *Vocational Guidance for the Professions*.
Rand, McNally & Co.

Filene, Catherine, *Careers for Women*. Houghton, Mifflin
Co.

Giles, F. M. and Q. K., *Vocational Civics*. Macmillan.

Gowin, Wheatley, and Brewer, *Occupations*. Ginn & Co.

Parsons, Frank, *Choosing a Vocation*. Houghton, Mifflin
Co.

Weaver, E. W., *Vocations for Girls*. A. S. Barnes & Co.

Weaver and Byler, *Profitable Vocations for Boys*. A. S.
Barnes & Co.

III. SERVICE WITH THE CHURCH

For information regarding opportunities for service with the church or any of its allied agencies, interview or write your denominational board secretaries and secure from them pamphlets and other literature. In addition to the sources listed under I and II above, see also such books as:

Crawford, L. W., *Vocations within the Church*. Abingdon
Press.

Le Sourd, H. M., *Builders of the Kingdom*. Methodist
Book Concern.

Lowe, F. M., *Religious Vocations*. United Society of
Christian Endeavor.

Sneath, W. H. (ed.), *Christian Service Series*. Macmillan.

A series of books in which are taken up the ministry, the foreign-missionary task, the Y.M.C.A. secretaryship, Bible teaching in college, executive work in churches, forms of Christian social service, and service for laymen.

FORMS OF FULL-TIME PROFESSIONAL SERVICE WITH THE
CHURCH

In the church is included not only the local parish and the larger denominational organization, but also those interdenominational and non-denominational organizations which are working in close affiliation with it and are motivated by the same spirit of service. It should also be suggested that most of the following fields of service are open to women as well as to men. The list is by no means complete or logically organized, but even in its brevity it reveals the wide variety of service demanded of and being rendered by the church of today. The inclusion of this special list of church vocations should not be construed as contradicting the central thesis of this project plan, viz., that the most urgent need from the standpoint of Christian education is not so much to recruit for service with the church as to secure a Christian interpretation of every vocation.

Forms of ministry in the local church:

Preacher

Pastor (church visitor, assistant pastor, etc.)

Administrator (in large institutional churches)

Director of religious education

Church secretary (stenography and office work)

Financial secretary

Teacher (in Sunday, week-day, and vacation schools)

Principal or departmental supervisor in the church school

Director of music

Director of recreation and social life

Director of young people's work

Forms of ministry in church colleges:

Administrator (president, dean, business manager, etc.)

Teacher of Bible

Teacher of religious education

Teacher of Christian ethics, philosophy, sociology, comparative religions, missions, etc.

Teacher of other subjects (with opportunities for a Christian interpretation)

Student pastor

Forms of ministry in hospitals and homes:

Administrator

Business manager

Financial agent

Physician

Nurse

Secretary

Chaplain, visitor, etc.

Forms of ministry in larger units of the church:

Administrative

Superintendent of areas (state superintendent, bishop, etc.)

Secretary of special types of work, as missions, education, social service, law enforcement, etc.

Educational

District director of religious education

Specialist in work with age groups as with children, young people, and adults

Specialist in some phase of education as missions, social service, leadership training, etc.

Director of work with students

Publishing

Editor

- Business manager
- Writer
- Office secretary
- Printer, proofreader
- Translator
- Salesman (store and field)
- Specialists in particular problems of the church
 - Rural-work secretary
 - Temperance secretary
 - Industrial secretary
 - Interracial secretary
 - Research secretary

Forms of ministry with allies of the church:

- Secretary of a council of religious education (large and small units—a wide variety of types of work as with church)
- Settlement worker
- Y.M.C.A. and Y.W.C.A. secretaries
- Boy and Girl Scout executives
- Secretary of Interdenominational Young People's Work, as of Christian Endeavor
- Pastor to unfortunates in institutions
- Charity visitor
- Probation officer

Forms of ministry in distant fields:

Most of the foregoing forms of service and many others are open to those who dedicate their talents to service with the church in its more distant fields. For example, the young person interested in agricultural, textile, or mechanical pursuits will find a large opportunity to use them in giving Christian direction to the life and institutions of other peoples.

IV. SELF-ANALYSIS

Although the best method of discovering one's own talents is scientific and impartial examination by an expert vocational psychologist, nevertheless great help can be obtained by carrying out the suggestions made in the plan above for self-measurement. The leader and members of the group will find the following books helpful in this connection.

Doxsee, H. M., *Getting into Your Life Work*, chap. ix and p. 75. Abingdon Press.

Fryer, Douglass, *Vocational Self-Guidance*. Lippincott.

Gowin, Wheatley, and Brewer, *Occupations*. Ginn & Co.

Harris and Robbins, *A Challenge to Life Service*, chap. xii. Association Press.

Horton, Douglas, *Out into Life*, chap. xxv. Abingdon Press.

Hyde, W. D., *Self-Measurement Readings in Vocational Guidance*. Huebsch.

Robinson, C. C., *Find Yourself Idea*. Association Press.

The Y.W.C.A. through its Association Press, 347 Madison Avenue, also publishes a number of good pamphlets and a very helpful self-analysis blank, copies of which should be secured and used by the group. The form used by the Association in one of our large cities is given here.

QUESTIONNAIRE²

FOR VOCATIONAL AND PERSONALITY STUDY

1. Name _____ Date _____
2. Address _____ Date of Birth _____
3. Place of Birth _____ Nationality of Parents _____

² Prepared and used by the Bureau of Personal Problems, Boston Young Men's Christian Association.

4. If a church member, of what church?_____
5. Do you live at home?_____
- If yes, what other persons make up the household?_____
6. If no, in what surroundings do you live (boarding house, hotel or what)?_____
7. Is your father living?_____ Is your mother living?_____
8. Are you wholly self-supporting?_____
9. Did you graduate from Grammar School?_____
- If no, what was last grade completed?_____
- At what age?_____
10. What grades did you repeat, if any?_____
11. Years completed in High School or Prep School_____
12. Years completed in College_____ In University_____
- Major Field_____
13. What studies have you done your best work in? (Underline.)
 a) History and Science; b) Ancient Languages; c) Modern Languages; d) Mathematics; e) English; f) Others_____
14. What studies did you have the most difficulty with?_____
15. What subject did you like best?_____
- Did you dislike most?_____
16. Are you doing any studying now?_____ What?_____
17. How do you spend most of your leisure time?_____
18. What kinds of recreations do you enjoy?_____
- (Students need not answer the next four questions.)
19. What kind of work are you engaged in now?_____
20. What are the chances of your advancement there?_____
21. If unsatisfactory, are you doing anything about it?_____

22. Are there any schools near by where one could learn more about this work?_____Are you attending?_____
23. What occupations have you had some experience in?

24. Check (✓) any of the following occupations in which you are especially interested:

Plumber and Steam Fitter	Author	Photo Engraving
Printer	Musician	Surveyor
Machinist	Artist	Jeweler
Electrician	Sculptor	Cabinet Worker
Railroad Mail Clerk	Photographer	Publisher
Chauffeur	Interior Decorator	Auditor
Carpenter	Commercial Artist	Engraver
Stone Mason	Magazine and Book	Gardener
Bricklayer	Illustrator	Draftsman
Sheet Metal Worker		Architect
Painter		Industrial Designer—
Telegrapher		textiles—carpets—
Wireless Operator	Lawyer	rugs—wall paper—
Railroading	Aviator	pottery
Bookkeeper	Army	Certified Public
Stenographer	Navy	Accountant
Civil Service	Actor	Dentist
Baker	Banker	Surgeon
Barber	Policeman	
Blacksmith	Fireman	
Contractor		Teacher
Building Superintendent		Journalist
Manufacturer		Social Worker
Business Executive		Missionary
Sales Manager	Merchant	Charity Worker
Manager	Broker	Editor
Secretary	Traveling Salesman	Music Teacher
Executive	Retail Salesman	Clergyman
Foreman	Sales Clerk	Physician
		Physical Education

25. What occupation do you like best of all? _____
What would be your second choice? _____
26. Are you preparing yourself for that position? _____
27. Do you usually feel well and strong? _____
28. Have you ever had periods of dizziness? _____
29. Do you often have bad pains in any part of your body?
_____ Where? _____
30. Do you have troubling dreams? _____
31. Do ideas run through your head so that you cannot
sleep? _____
32. Do you have many headaches? _____
33. Did you have a happy childhood? _____
34. Were you considered a bad boy? _____
35. As a child did you prefer to play alone or with other
children? _____
36. Did you ever run away from home? _____
37. Did the teachers in school generally treat you right?

38. Are you easily discouraged? _____
39. Do you worry over religious matters? _____
40. Have your employers generally treated you right? _____

41. Do you know of anybody who is trying to do you
harm? _____
42. Did you ever court (make love to) a girl? _____
43. Have you ever had any great fear or dread of any kind?

44. Do you worry too much about little things? _____
45. Can you do good work while people are looking on? _____

46. Does some thought continually come into your mind to
bother you? _____
47. Did you ever have the habit of biting your nails? _____
48. Did you ever have the habit of stuttering? _____

49. Are you troubled with shyness? _____
50. Do you tire of most things quickly? _____
51. Do your interests change frequently? _____
52. Do you feel sad or low spirited most of the time? _____
53. Have you ever had trouble with your nerves? _____
54. Do you like outdoor life? _____
55. Are you losing interest in your work? _____
56. Are you satisfied with your progress? _____
57. Do you want personal advice on any physical condition?

58. Do you want personal advice on any moral question?

59. Will you state in not more than 200 words your particular problem, if any, and give any additional facts which will be helpful in understanding it?

V. BIOGRAPHICAL MATERIAL

Biographical material is plentiful, and is to be found in many books and magazines. A number of the lesson courses prepared for adolescents in the church school contain biographies of men and women inspired by Christian motives. The range of material is so vast and the choice by any one group is so dependent upon the vocations considered that only a few of many helpful titles are suggested here.

Adams and Foster, *Heroines of Modern Progress*. Sturgis & Walton Co.

- Bok, Edward (Autobiography), *The Americanization of Edward Bok*. Scribner's.
- Carnegie, Andrew, *The Empire of Business*. Doubleday, Page & Co.
- Crafts, W. F., *Successful Men of Today*. Funk & Wagnalls Co.
- Hurband, J., *Americans by Adoption*. Atlantic Monthly Press.
- Nash, Arthur, *The Golden Rule in Business*. Revell.
- Parkman, M. R., *Heroes of Today*. Century Co.
- Parkman, M. R., *Heroines of Service*. Century Co.
- Peabody, E. C., *Lives Worth Living*. University of Chicago Press.

VI. HUMAN-INTEREST STORIES

Story material giving the "human-interest touch" may be found in the daily papers, and such magazines as *Success*, the *American*, the *Ladies Home Journal*, and the *Saturday Evening Post*. Three such accounts are quoted here.

WHOLE CITY MOURNS AS DEATH DRAWS NEAR TO BABIES' FRIEND

DR. WHITENACK, OF NEWARK, ASKS, "WHAT OF MY PATIENTS?" WHILE GRATEFUL MOTHERS OFFER

UNAVAILING AID AND THOUSANDS PRAY

NEW YORK, Dec. 11.—"My baby patients. What of them?" Dr. Royal Miller Whitenack, Newark babies' specialist, dying in the Presbyterian Hospital there, gasped the question last night in a moment of consciousness.

Given up by the best physicians in Newark, himself realizing the hopelessness of his condition, his first thought was still of the children intrusted to his care.

A woman, grasping a little boy by the hand, asked that question at the hospital last night. She was typical. She had called to offer her blood for transfusion, as more than a hundred mothers had done before her.

For Dr. Whitenack has been more than a physician; he has been a comforter, a guide, and a friend to legions of fearful parents, endearing himself wherever his kindly hand has touched and his cheerful smile brought new hope.

Dr. Whitenack was in general practice ten years ago when he lost his only son, a child of eight. Ever since he has specialized in diseases of children, finding solace in bringing happiness to others, working night and day that babies might live, refusing fees where poverty was encountered.

Twenty-one doctors, all his friends, have agreed the physician cannot live more than a few hours. . . .

Prayers for the dying physician were repeated yesterday in virtually all Newark churches, including the Roseville section, where Dr. Whitenack has his office and home. Catholics, Protestants, and Jews joined in the appeal.—*Boston Globe*, Dec. 11, 1922.

NEGRO SCIENTIST AMAZES AUDIENCE

MAKES PRODUCTS FROM PEANUTS AND SWEET POTATOES

NEW YORK, Nov. 18.—Dr. George W. Carver, a negro professor of Tuskegee Institute and son of an ex-slave, spoke this afternoon at the forty-second anniversary celebration of the Women's Board of Domestic Missions of the Reformed Church of America, held at the Marble Collegiate Church, and astonished the large assembly with his discoveries in agricultural chemistry.

He brought exhibits of his discoveries from the Alabama school founded by Booker T. Washington, showing how he had produced one hundred useful products from the

sweet potato, including rubber, coffee, candy, dyes, paste, paint, starch, vinegar, ink, shoe-blackening and molasses and 105 products from the humble peanut. . . .

It was brought out at the meeting that although Dr. Carver was poorly paid, he had refused the offer of a princely salary from Thomas A. Edison, who wished to have the professor join his laboratory staff at Orange, N.J. He also has refused offers from others, preferring to remain with his own people and help them solve economic conditions in the South.

A large factory is now being erected outside Tuskegee, where paint is to be produced from the sweet potato.

"I've never received any money for my discoveries," Dr. Carver said. "Somebody who had benefited by one of my products from the peanut sent me \$100 the other day, but I sent it back to him."

His most important and most recent discovery in a peanut product is a pulmonary remedy, which he revealed at today's service for the first time. While Dr. Carver would not admit that he was on the trail of a discovery for the cure of tuberculosis, he declared that his new product, which he called a creosote solution, was a step forward for the treatment of all pulmonary troubles, and that it was a food as well as a medicine. He showed that it was perfectly easy to emulsify creosote with the peanut product. The whole difficulty in chemistry up to now, he said, had been to find something with which creosote would emulsify.

"I reckon some of you folks don't think so much of the peanut," he said. "Why I've discovered thirty-two different kinds of milk in the peanut, and richer than cow's milk."

He told how in the clay of the country around Tuskegee he had discovered three hundred different colored paints, one of them an Egyptian blue, the color so fre-

quently used by the ancient Egyptians, and the making of which was a lost art. A plant is to be built, he said, to produce paints from this clay.

A year ago Dr. Carver won the Spingarn medal, presented annually for the most distinguished achievement by an American citizen of African descent. It was from his discoveries that the government made bread from sweet potatoes during the war.—*Boston Herald*, Nov. 18, 1924.

HE GAVE UP \$10,000 A YEAR FOR A TEACHER'S JOB—AND HAPPINESS

About five years ago, a certain Boston newspaper printed a short article which began—in big type—with these questions:

“Would you give up \$10,000 a year for an ideal?”

“Would you sacrifice a position as vice-president of one of Boston's biggest firms for a professor's chair in a university at a comparatively meager salary?”

Then came the announcement that Harry R. Wellman had resigned the vice-presidency of the Walter M. Lowney Company to become a professor at Dartmouth College.

Vice-President Wellman's salary was \$10,000 a year. Bonuses and that sort of thing had swelled his income to \$15,000 a year. As Professor Wellman he was to receive \$3,300 annually.

Evidently, Wellman was not a dollar-chaser. Moreover, he wasn't quitting the business game because he was getting too old, for he was then only thirty-eight. He wasn't quitting because the pace was too swift, or the struggle too strenuous. He could measure himself against his competitors and hold his own—or better.

No, he was neither old, nor tired, nor lazy, nor disgusted. On the contrary, he was taking a job that would involve harder work and would require more vitality.

Wellman took it simply because he believed it would make him happier. He had sense enough to know that *happiness* is the greatest prize in life; he was going after that prize. . . .

"Why do you suppose I'm here, in this college, today? Because I love this house of mine, this glorious country up here? I do love them, but that isn't what keeps me here. Is it because I'm a bug on business and want to help train a lot of young men to be bugs in their turn? Yes, partly. But that isn't the chief reason.

"The truth is that I'm having a more wonderful time here than I could have anywhere else. And I'm having it because I'm getting the most wonderful *human contact* that I can imagine.

"See this room here!" He indicated, with a gesture, the big living-room, with its timbered ceiling, its grand piano, big easy-chairs, books, and its cheerful fire. "Not a day passes that the boys don't come here—singly, in pairs, in squads! Not merely the boys in my own department. They *all* come. Sometimes they come in the middle of the night; get me out of bed to talk over something that can't wait. At least, *they* can't wait. So I come downstairs, and we talk it all out.

"Believe *me*, they get the best I have to give! I can't just listen carelessly, and duck their problems. You can't fool these boys with any mere bluff at being interested. *They know*. . . .

"But whose fault is it, if a man's son, for instance, doesn't make his father his comrade and confidant? Not the son's! I'll swear to that. Boys are only too glad to have an older man's friendship, provided they believe in his sincerity and tolerance and understanding. They have a right to expect these things in a father, more than in anyone else. But they don't always get it.

"And they have a right to expect, from the time they are mere kids, that their father will give them serious and constant attention. Do they get it? They do *not*, except in rare cases. For sixteen or seventeen years, a father lets his boy work out his own problems. To the father, engrossed in business, the boy doesn't seem to *have* any problems.

"But he does have them, every single day. He blunders somehow or other, poor youngster, trying to get his bearings and to steer his own course. Then, finally, the father realizes that his son is almost a man, soon to be faced with a man's problems. All of a sudden, the father begins to be scared. There are rocks ahead on the course his boy must navigate. He abruptly wants to warn, to counsel; if necessary, to command.

"But the tables are turned now. A father, who has been indifferent and callous during his son's boyhood, finds that his *grown* son can beat him to a frazzle when it comes to callousness and indifference. The father reaps a bumper crop of exactly what he has sown.

"That kind of father—and there are far too many of them—loses a wonderful experience. I know, because I have what he misses. He may have piled up millions, millions to leave his son. But if that's all he has to give to his boy—God pity them both! The boy gets from somebody else the things he wants most: sympathy and understanding.

"My happiness comes from the fact that I have been able to give at least a sympathetic understanding to hundreds of boys. Thousands of men could do the same with a few boys, anyway. It would take a little time, some thought, and a great willingness to be interested. But it would pay enormous dividends in satisfaction. . . .

"A good many business men—and others—need to start a new profit and loss account; one that will be reck-

oned in terms of heart and mind, instead of dollars and cents. That's what I did five years ago. And I am glad to report that so far there has been a very favorable and gratifying balance on the credit side. In other words, I'm happy." —KEENE SUMNER, *American Magazine*, March, 1925.

VII. VOCATIONAL IDEALS

It is fundamental that the consideration of each vocation include due emphasis upon the Christian ideal for those who are to follow it. Many of the books listed above set forth such ideals. It is suggested that those who are to lead in the discussion of the various callings secure statements of Christians who have made good in the particular vocation. A good plan would be to write to such leaders, if their advice and ideals are not published. *Codes of Ethics*, by E. L. Heermance (Free Press Publishing Co., Burlington, Vt.), contains the officially adopted ethical standards of many of the trades and professions. Several statements of vocational ideals given by outstanding leaders are quoted below.

Undoubtedly the greatest service that one has to give in all the personal relations of life is the gift of himself. To be true to that self divinely given, to respect that, and to give that is both one's greatest sacrifice and one's greatest life. The two are not at odds; they interpenetrate each other.

Self-sacrifice, as commonly understood, is not the sole guiding principle of Jesus. The other side of the paradox—joy in a true love—must perpetually come in. For example,

when the youth is seeking to solve the problem of the investment of his life in the choice of a calling in a truly sacrificial spirit, he is not merely to ask: What is the largest, hardest sacrifice I can make? But in normal conditions, he is rather to ask: What sacrifice will most surely enable me to give steadily my best self to other men? And that sacrifice will be found in work which he can take on with zest and do with joy, as involved in the divine calling expressed in his very nature.—HENRY CHURCHILL KING, Baccalaureate Address at Oberlin College.

“What shall be my attitude towards disease, crime, and poverty—the three great enemies of the nation? When I choose my career for life, what shall be my relation to those in distress? Shall I ignore the great social evils, or shall I enlist, in one capacity or another, in the warfare against them?” Of all questions before youth today, these are among the most important.

In facing the problem of a life occupation, the youth may assume one of four attitudes. First, he may frankly say to himself: My purpose in life shall be to make money; money will buy anything, all the pleasures of the world; and I will get all of it I can. Secondly, he may say: In these days of competition when it is difficult to get desirable employment, my main purpose shall be to make a decent living. If I can make enough to enable me to live with a fair degree of comfort, that is all I ask. In the third place he may say: What I want is to get something interesting. There is so much drudgery in industry, so many who do one irksome task from morning to night; if I can get into a line of work I can enjoy, I shall be satisfied. Finally, he may say: My purpose in choosing a life work shall be to find an occupation in which I may in some way and in some degree reduce human misery. I shall have to make a living, of

course, in order to do efficient work; but with proper training, I shall have no trouble in doing that. My main purpose shall be to do *something* to aid in bringing to a successful conclusion one or more of the great campaigns against disease, crime, and poverty. Of these four possible attitudes which one should the youth adopt?—H. H. MOORE, *The Youth and the Nation*.³

OATH OF ADMISSION TO THE BAR

I do solemnly swear:

I will support the Constitution of the United States and the Constitution of the State of _____;

I will maintain the respect due to Courts of Justice and judicial officers;

I will not counsel or maintain any suit or proceeding which shall appear to me to be unjust, nor any defense except such as I believe to be honestly debatable under the law of the land;

I will employ for the purpose of maintaining the causes confided to me such means only as are consistent with truth and honor, and will never seek to mislead the judge or jury by any artifice or false statement of fact or law;

I will maintain the confidence and preserve inviolate the secrets of my client, and will accept no compensation in connection with his business except from him or with his knowledge and approval;

I will abstain from all offensive personality, and advance no fact prejudicial to the honor or reputation of a party or witness, unless required by the justice of the cause with which I am charged;

I will never reject from any consideration personal to

³ Copyright 1917. Published by the Macmillan Co. and reprinted by permission of the Macmillan Co.

myself the cause of the defenseless or oppressed, or delay any man's cause for lucre or malice. *So help me God.*

If a young man chooses his vocation so that his best abilities and enthusiasms will be united with his daily work, he has laid the foundations of success and happiness. But if his occupation is merely a means of making a living, and the work he loves to do is sidetracked into the evening hours or pushed out of his life altogether, he will be only a fraction of the man he ought to be.—FRANK PARSONS, *Choosing a Vocation*. Houghton Mifflin.

One glorious advantage of youth is the ability to look ahead and largely plan the future and life's work. Most of you desire to be in a business or profession where you can have the comforts and many of the luxuries of life, together with life's pleasures and recreations. You probably believe that if you can secure enough money most of your problems will be solved and you will live happy ever after. You, therefore, naturally look to that business or profession for your life work which will give the greatest money return. That is perfectly natural, too. Furthermore, it is right to desire the necessities, many luxuries, and the real pleasures of life—but the belief that money alone can supply these things is a very different question.

I have personally known and talked with many of the leading business men of this country. The real pleasures they have derived from their business have been from the service rendered rather than from the money made. The money came as a result or reward of service. Hence, service is more productive of real happiness than money. Statistics show very clearly that this is true. Moreover, I say this not from any theoretical viewpoint, but from an every-

day knowledge of men who lead in both business and professional life. . . .

Thus we find that service can bring more real happiness than money and also produce more permanent results. I, therefore, say to you young people that if you sincerely want to get the most out of life choose an occupation or business where you can render a real service to others. Many men are today sacrificing their future—and the future of their families—by being in business just for money.—ROGER BABSON, in a statement prepared for the February, 1925, *Bulletin of the Student and Young People's Department*. Congregational Educational Society.

There is all the difference in the world between "hunting a job" and "choosing a vocation." In the former case, the work which one does is primarily a mere means of securing wages. But in a vocation the primary reward is found in the opportunity to do something worth while. A certain university professor, when pitied for the smallness of his salary, replied: "If I were able, I should be glad to pay for the privilege of doing what the university employs me to do. . . .

The Roman Catholic church provides certain ways of dedicating one's life entirely to religious activities. The monk or the nun withdraws from ordinary occupations so as to be free to devote all time and energy to the perfection of character and the service of men in religious ways. . . . In Protestantism there is no specific calling which is in and of itself peculiarly religious.

The word "minister" has been monopolized by the clergy. But in the literal sense of the word, every true Christian is a minister. . . . Martin Luther suggested to house servants that they could give a genuinely Christian character to their humble duties if they were to remember

that they were cleaning the house or cooking the meals for people whom the Lord Jesus loved. . . . A Christian purpose may be expressed in any occupation which is worthy of one's capacities and which is so ordered as to keep foremost the ideal of service to one's fellow-men.—GERALD BIRNEY SMITH, *Principles of Christian Living*. University of Chicago Press.

Today practically the entire Christian ministry, one of the most important bodies of men, has come under the law of leadership for service. It was once, at least in its upper-class sections, rich with unearned incomes, pervaded by graft, and domineering in spirit; it is now a clean and plain-living profession; whatever its shortcomings, graft and extortion are not of them.

The question is now, whether other professions will go through the same historical process of cleansing. The religious spirit has pioneering qualities; under its impulse men blaze the trail which broad social movements or historical developments follow later. Greedy leadership first seemed intolerable in the church; after a time it may become intolerable in politics and business. The trend of civilization is toward intelligent service on plain pay. Educators, judges, scientists, doctors, are on that basis now. It has become dishonorable for them to use their positions for a holdup.

. . . .

Can business be brought under the law of service? Or is commerce constitutionally incapable of it? There are many indications that a conscious spiritual change is coming over those men in business who have enough intellect and character to look beyond immediate needs. The type of business leadership which took millions out of filthy factory towns, wore out women and took the youth out of children, cleared twelve per cent from slum tenements, kept men and

women from marriage by underpayment, and kept the cradle empty by high prices and fear of the future—this type of leadership is antiquated. It belongs to a pre-Christian and pagan age. It is only a question whether business leaders will voluntarily turn their back on such misuse of power or have a change forced on them. Those who mark time on the old methods will become moral derelicts, and their wealth will not forever screen their moral obtuseness.

The nation needs leaders who will persuade conservative farmers to use scientific methods; who will teach our wasteful people the value of self-restraint, and the beauty of co-operative buying and selling; who will teach our communities that it is a sin to rob our own children by leaving soil, water, and forests poorer than we found them; who will give the people good housing without taking the unearned increment; who will organize the dangerous industries for safety; who will place the relations of leaders and workers in industry on a basis of justice and good will so that industrial peace can be attained. Is such an object satisfying to a young man of business capacity, or does he want to build a million-dollar house and populate it with one child? It is confessed that civilization has been succeeding on the technical side and failing on the ethical. The more the machinery of life is concentrated in the hands of a limited group of business leaders, the more important does the social enlightenment and moral objective of these leaders become to society. To which of the two types do we belong?—WALTER RAUSCHENBUSCH, *The Social Principles of Jesus*, pp. 108-10. Association Press.

VIII. BIBLICAL MATERIAL

Some biblical material has been referred to above ("Suggested Programs," E). *A Challenge*

to Life Service, by Harris and Robbins, uses much pertinent Scripture material. As source material to aid in carrying forward this project, the Bible references used will fall in three classes:

a) Story material, describing or mentioning Bible characters who followed various vocations. The use of such material because the vocation studied is mentioned in the Bible is of itself of comparatively slight value.

b) Biographical material of varying worth, depending upon the character chosen and the method of presentation.

c) Statements of principles taking their value not from any literal connection with a particular vocation but from the extent to which they aid in a Christian solution of the problems involved.

IX. INSPIRATIONAL LITERATURE

WHERE CROSS THE CROWDED WAYS

'Tis but a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,

Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must
mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend,
Is the man who has learned how to live.

Then tell me no more of the house by the road,
There is only one place I can live;
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And befriend, as the poet has said;
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road,
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load:
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

—WALTER J. GRESHAM

God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;
Men who possess opinions and a will;

Men who have honor; men who will not lie;
Men who can stand before a demagogue

And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

—JOSIAH GILBERT HOLLAND

X. A CHRISTIAN'S LIFE-WORK PURPOSE

Below are given two statements to help the members of the group in formulating one of their own:

I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than for my personal success.

I will not drift into my life work, but I will do the utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

As I find it, I will follow it under the leadership of Jesus Christ wheresoever it take me, cost what it may.—
HARRIS AND ROBBINS, *A Challenge to Life Service*, p. 67.
Methodist Book Concern.

FIVE POINTS IN THE STAR OF SUCCESS FOR THE YOUNG CHRISTIAN IN THE CHOICE OF HIS LIFE-WORK

Since God has endowed me with capacities and talents which He meant for me to use, I will consider their possession a call to make the best possible use of them.

Since complete self-realization can come only when one is engaged in work which he enjoys, I will seek and carry on that life-work which is the best expression of my creative nature.

Since God expects the best of His children, I will endeavor to co-operate with Him in creating the best possible world by being a leader in my chosen vocation.

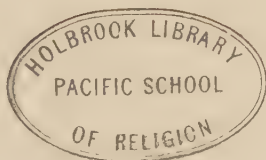
Since the task in which I am helping God is for me the most important task, I will pay the price of ultimate, even though long postponed, victory by thoroughly equipping myself and by faithfully enduring toil, and sorrow if must be, even as did the Master, my Leader.

Since my own happiness and success are inextricably interwoven with those of all others of God's children, I will
• dedicate my vocation to the service of humanity.

A CHRISTIAN'S RECREATION

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS

COPYRIGHT 1925 BY
THE UNIVERSITY OF CHICAGO

All Rights Reserved

Published October 1925

Composed and Printed By
The University of Chicago Press
Chicago, Illinois, U.S.A.

A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

TABLE OF CONTENTS

	PAGE
INTRODUCTION	I
GENERAL SUGGESTIONS AS TO ORGANIZATION	2
SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS . . .	3
SUGGESTED PROGRAMS	8
A. Schedule of Meetings	8
B. List of Additional or Optional Topics	12
C. The Recreation of the Community	13
D. A Christian's Recreation	15
INSURING CHRISTIAN-EDUCATION VALUES	17
REFERENCE AND SOURCE MATERIAL	20
I. The Importance of Recreation	21
II. The Church and Recreation	28
III. The Amusement Situation	41
IV. Sources of Material for Recreation Programs	46
V. Sources of Material for Worship Programs .	47
VI. Human-Interest Material	48
VII. Biblical Material	53

INTRODUCTION

One thing we have to be thankful for as young people today is the fact that play is now recognized as a normal function of life and one to be expressed rather than *repressed*. Our forefathers suffered much from their ignorance of this truth. And we are further told by those who make a specialty of leading us in recreation that God not only intends that we shall play, but that it is one of the important ways by which every side of our character is developed. So we say to you, "Play on, young people!"

This divine gift of recreation, however, brings with it a responsibility, namely, that in this joyous expression of our life-energy we follow the highest ideals that can be found, lest in the end that which has the power to enrich life so abundantly become its destroyer. This project course is planned to guide you in the discovery and use of those types of recreation which are the marks of a Christian.

GENERAL SUGGESTIONS AS TO ORGANIZATION

1. This plan is designed to meet the interests of young people who are of high-school or college age. However, entrance upon the project should be made rather a matter of interest than of age or class grouping. Some who are more advanced in age and experience and some who are younger would undoubtedly be sufficiently interested to join your group and should be welcomed if they show the co-operative spirit.

2. The plan will work more effectively if your group is larger than the ordinary Sunday-school class, and includes from twenty-five to fifty members. It is well adapted to an entire church-school department or young people's society. Where both of these are in existence in the same church, they may well unite their forces to undertake the project. In fact, we believe that through just such a project as this you will find an answer to the problem of correlating the programs of these agencies.

3. The most thorough use of the plan means that your group will have the equivalent of three meetings a week, two on Sunday (morning and evening) and some form of activity during the

week (see "Suggested Programs, A. Schedule of Meetings"). When less time can be given it is urged that the presentation of topics by speakers should not be the dominant activity, but that a large proportion of the available time be devoted to discussion, group recreation, committee work, and other educative activities.

4. Your group counselor or teacher is to serve as leader. Other specialists should be called in to assist in presenting information upon subjects with which they are particularly familiar. Considerable assistance can be given by those who are skilled in leading recreation in connection with the midweek programs suggested for the latter weeks of the project.

5. Your group should have their own temporary organization with officers and the suggested committees. As far as possible, all the work of the project should be democratically carried out by the members through this organization, the group leader acting only as guide and counselor.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

In the carrying forward of the larger enterprises herein outlined, a variety of activities such as the following are suggested:

1. *Sunday-evening meetings for acquiring information.*—In such gatherings of the entire group

the central purpose is to enable the members to get the data upon which to base their further plans and which shall be the basis of discussion. Such information may be brought in the form of talks by your leader or special speakers. In several cases it will be noted that the material is to be presented by a special committee of the group. It is quite possible that at these meetings certain items of business in connection with the execution of the project will come up for consideration. For one possible arrangement of topics to be taken up, see "Suggested Programs, A. Schedule of Meetings." Additional or optional topics are given under "Suggested Programs," B.

2. *Sunday-morning meetings for discussion.*—At these meetings the outstanding feature should be discussion by all the members of the group of the problems presented the previous Sunday evening. In addition to the material given by the leader, by special speakers, or in committee reports, it is hoped that much use will be made of the experiences which the members are having in their individual or small-group recreation. Since no particular program of recreation is suggested for the first eight weeks, it is thought that much good can come from evaluating that which is already a part of the usual weekly program of the members in the light of the principles and facts under consideration. For the last four weeks the experi-

ences which the group have just had in their specially planned midweek programs should come in for particular discussion and judgment (see "Suggested Programs, A. Schedule of Meetings").

NOTE.—It is evident that the foregoing meetings are to make use of the time usually devoted to the young people's meeting and the Sunday-school classes. Existing organizations, such as societies, departments, classes, and clubs may be utilized. If it is found desirable to provide for the introduction of the topic by a leader at the morning meetings of your young people's department and for the discussion at the evening hour, such a plan may easily be followed. If only one Sunday meeting of the group (either morning or evening) is possible, both the elements of getting information and discussion may be provided in the single session.

3. Midweek meetings for purposes of recreation.—

a) Individual recreation in which each member of the group for the first eight weeks follows his usual program, making only those changes which are prompted by the trend of the discussion carried on by the group.

b) Group recreation in charge of your leader or other competent person provided such a program is needed and does not compete with other good programs already being carried on.

c) Four programs of recreation planned by committees of the group as elements of the total project being undertaken. The purpose of each of these is to exemplify the best type of recreation in which Christian young people may profitably en-

gage. Each one is to serve as material for later discussion and is also a test of what you are learning. Since conditions vary so widely because of locality, past experience, and season, no suggestions are given as to the nature of these programs. The aim should be to make them as recreational as possible and yet maintain a high Christian standard. Help will be found in the books listed under "Reference and Source Material," IV.

1) A program of physical recreation for Christian young people as a midweek activity for the ninth week, or earlier in the project if preferred.

2) A program of mental recreation for Christian young people as a midweek activity for the tenth week, or earlier in the project if preferred.

3) A program of social recreation for Christian young people as a midweek activity for the eleventh week, or earlier in the project if preferred.

4) A program of recreation for the entire church. This is in the nature of a gift of friendship on the part of the young people's group to their older and younger friends in the church, testing their ability to lead others unselfishly in wholesome recreation. Suggested as a midweek activity for the twelfth week.

4. *Committee work.*—In order to complete successfully the work which is involved in making

this project truly educative, various tasks should be assigned to committees appointed at the first meeting. Each member should serve on one committee; some of the more mature members may help on others if needed. The committees suggested are:

a) Committee on Recreation of the Community to make a survey in accordance with the plan given later (see "Suggested Programs, C. The Recreation of the Community"). Since this Committee is to make its reports the sixth, seventh, and eighth weeks, it will have to work quickly.

b) Four committees each responsible for one of the recreational programs suggested under 3 (*c*) above.

c) Committee on Worship who shall have charge of any worship services in connection with the Sunday-morning and Sunday-evening meetings and who shall also plan for the church service to be carried out at the close of the project (see "Suggested Programs," D).

d) Committee on Records and Summary, of which your secretary may be chairman. The work of this Committee will include keeping a record of the project and reporting at the closing meeting and at other times as the group requests. Minutes of meetings, brief summaries of talks and discussions, clippings, copies of programs, pictures taken, and like material connected with the project

should be preserved by this Committee as a record of what has been done, for the satisfaction of the members and as a source of help for other groups interested in the general subject. One very profitable piece of work for this Committee is the formulation of "A Christian's Creed of Recreation" for the indorsement of the group. This may be used also in connection with the church service (see "Suggested Programs," D).

5. *Programs of worship.*—

a) Those planned by the Committee on Worship for the Sunday-morning and Sunday-evening meetings. The nature of these programs will be determined largely by the nature of the topic under consideration and no particular suggestions are given to the Committee.

b) A church service to be planned and carried out under the direction of the same Committee for the regular morning or evening service of the entire congregation the closing Sunday (see "Suggested Programs," D).

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

Sunday morning: Presentation of the plan. Group organization and appointment of committees

Sunday evening: Talk: "The Purpose and Values of Recreation"

Midweek: Individual and group recreation [see "Specific Group Activities," 3 (a) and (b), above]. Meetings of committees for planning and organizing work

Second week

Sunday morning: Group discussion of topic presented at first Sunday-evening meeting

Sunday evening: Talk: "A Balanced Program of Recreation"

Midweek: Individual and group recreation
Meetings of committees

Third week

Sunday morning: Group discussion of topic of second Sunday evening

Sunday evening: Talk: "Some Questionable Forms of Recreation"

Midweek: Individual and group recreation
Meetings of committees

Fourth week

Sunday morning: Group discussion of topic of third Sunday evening

Sunday evening: Talk: "Some Questionable Forms of Recreation" [*Cont.*]

Midweek: Individual and group recreation
Meetings of committees

Fifth week

Sunday morning: Group discussion of topic of fourth Sunday evening

Sunday evening: Talk: "Co-recreation." [Boys and girls taking recreation together]

Midweek: Individual and group recreation
Meetings of committees

Sixth week

- Sunday morning: Group discussion of topic of fifth Sunday evening
- Sunday evening: First report of Committee on Recreation of the Community: "What Are the Facts about the Recreation Provided for Young People in Our Community?"
- Midweek: Individual and group recreation Meetings of committees

Seventh week

- Sunday morning: Group discussion of report of previous Sunday evening
- Sunday evening: Second report of Committee on Recreation of the Community: "How Does the Recreation of Young People in Our Community Need Christianizing?"
- Midweek: Individual and group recreation Meetings of committees

Eighth week

- Sunday morning: Group discussion of report of previous Sunday evening
- Sunday evening: Third report of Committee on Recreation of the Community: "What Should Our Group Do to Christianize the Recreation for Young People in Our Community?"
- Midweek: Individual and group recreation Meetings of committees

Ninth week

- Sunday morning: Group discussion of report of previous Sunday evening

Sunday evening: Talk: "Physical Recreation," followed by report of Committee on Physical Recreation

Midweek: An evening [or other time] of physical recreation for Christian young people

Committee meetings

Tenth week

Sunday morning: Group discussion based upon topic of the previous Sunday evening and also upon the physical recreation program carried out as a midweek activity

Sunday evening: Talk: "Mental Recreation," followed by report of Committee on Mental Recreation

Midweek: An evening [or other time] of mental recreation for Christian young people

Committee meetings

Eleventh week

Sunday morning: Group discussion based upon the topic of the previous Sunday evening and also upon the mental recreation program carried out as a midweek activity

Sunday evening: Talk: "Social Recreation," followed by report of Committee on Social Recreation

Midweek: An evening [or other time] of social recreation for Christian young people

Committee meetings

Twelfth week

- Sunday morning: Group discussion based upon the topic of the previous Sunday morning and also upon the social recreation program carried out as a midweek activity
- Sunday evening: Talk by pastor: "Worship as Recreation" followed by reports of Committees on "An Evening of Fun for the Whole Church" and on "A Program for a Church Service"
- Midweek: An evening [or other time] of recreation for the whole church
Committee meetings

Thirteenth week

- Sunday morning: Group discussion of topic of previous Sunday evening and plans for church service to follow
- Sunday morning or evening: Church hour—a service in charge of the young people.
Theme: "A Christian's Recreation"
- Sunday evening: Round Table Conference: "What We Have Gained from This Project"
Report of Committee on Records and Summary

B. LIST OF ADDITIONAL OR OPTIONAL TOPICS

Some groups may wish to discuss other topics than those given above or to make substitutions. This is to be encouraged so long as the discussion

shows their vital relation to the daily life of young people. A few such topics are:

1. "Recreation in Bible Times"
2. "The Recreation of Our Grandparents"
3. "Recreation in Other Lands"
4. "Forms of Recreation Introduced into America from Other Countries"
5. "Are Modern Amusements Recreational?"
6. "Coming Forms of Recreation"
7. "Commercialized Recreation"
8. "Making Play of Our Work"
9. "Some Famous Exponents of Recreation"
10. "Discovering God through Recreation"
11. "Sunday Recreation"
12. "What Other Churches Are Doing for the Recreation of Their Members"

C. THE RECREATION OF THE COMMUNITY

The suggested plan provides for three reports from this committee. Below are given a few questions to aid the members in making a survey of the recreation provided for young people in their community. If an extensive survey is planned, it is suggested that some person, specially equipped, be called in for counsel and a more comprehensive plan be worked out (see Gates, *Recreation and the Church*, chap. ii).

First Report: "What Are the Facts about the Recreation Provided for Young People in Our Community?"

1. What agencies are there which are engaged in providing recreation for young people in our community? Make a careful list, being sure to include such agen-

cies as the homes, libraries, etc., and to take account of the unorganized recreation existing

2. Just what amount and kind of recreation does each agency provide?
3. What facilities and equipment has each?
4. What young people are reached?
5. What is the purpose of each agency in providing its program?

Second report: "How Does the Recreation of the Young People in Our Community Need Christianizing?"

1. Are all young people cared for?
2. Are all the interests and needs of each person and group met, i.e., is the recreation provided well balanced and are all needs cared for?
3. Do some young people get too much recreation, thus defeating the very purpose for which it should be provided?
4. Are facilities adequate?
5. What effect does the recreation provided have on the young people taking part?
6. Is there adequate and proper supervision?
7. How much, if any, of the recreation provided is below the Christian-conduct-standard?
8. In just what ways does it fail to meet this standard?

Third report: "What Should Our Group Do to Christianize the Recreation for Young People in Our Community?"

1. What portions of the recreation now provided should be done away with?
2. What new and constructive substitute should be provided?
3. How can our group help?
4. What steps should be taken first?
5. What other groups can we get to help us?
6. How can these groups be interested? Etc.

D. A CHRISTIAN'S RECREATION

For a morning or evening church service with the foregoing theme to be planned and conducted by the young people, the following suggestions are given:

1. As far as is practicable follow the usual order of service.

2. While the service should be for the whole congregation its direction should be in the hands of the Committee on Worship (see above) and the needs of the young people of the church should be uppermost in making plans for it. If the several parts of the program can be carried out by them rather than by the minister or other adults, so much the better.

3. Use the Young People's Choir or arrange for special music by young people. The choice of hymns should be made carefully, keeping the theme of the service in mind.

4. Likewise the committee should take pains to select an appropriate responsive reading and Scripture passage. Some of the more recent young people's hymnals contain very good material.

5. The committee are urged to prepare a special prayer for the occasion in accord with the theme and the aspirations of the group for a Christian direction of leisure-time activities. The prayer should be led by a member of the group.

6. At the time for the sermon the pastor may

preach upon a subject appropriate to the general theme or five-minute talks may be given by four young people upon such themes as: "A Christian's Need for Recreation of Body," "A Christian's Need for Social Recreation," "A Christian's Need for Mental Recreation," and "A Christian's Need for Re-creation through Worship." Other topics in the discussions the group have had may suggest themes, or some recreational problem of the local community may be fittingly discussed.

7. Arrange to bring before the whole congregation a creed of recreation worked out by the Committee on Records and Summary. There are various ways of doing this. One would be to have the group seated near the front and rise and repeat it together following the talks or sermon. Other ways would be to have it read by the secretary of the group or used by the pastor in his sermon. It should be printed on the church calendar, and might also be printed by hand on an artistic chart or poster and placed in some fitting spot in the church. The signatures of the members of the group subscribing to it might be added.

8. If your group has some definite recommendations to make to your church with regard to the recreation for young people in the parish, their recommendations could well be referred to in the service and be printed on the calendar. Discussion and action upon them could then be made the

order for a business meeting of the church governing body or proper committee.

INSURING CHRISTIAN-EDUCATION VALUES

If the best results are to be obtained from the use of this suggested plan, it is well to keep in mind a number of facts such as these:

1. Do not hesitate to alter the plan herein outlined. Local circumstances will determine just how it should be adapted to fit a particular group. These suggestions are to be viewed by the leader and the group merely as source material upon which they may draw to make such a plan as fits their needs. Groups to which this type of lesson approach is new should not attempt to carry out all the suggestions unless they are particularly fortunate as to free time and exceptional leadership.

2. The program of activity carried on should not be confined to having speakers, studying books, or even to a discussion of problems. To the extent to which the members of the group take an active part, not only in talking about but in doing such things as are suggested, so far will their learning affect character.

3. Your local interests, needs, and problems should take precedence over generalities in the discussions and activities undertaken. It is for this

reason that there is proposed a study of the recreation of your community with a view to making it the subject of report and discussion at six (or three) meetings of the group. It is to be hoped that the matter will not end in findings or recommendations, but that in co-operation with the older members of the church a definite project of improvement in this respect will be an outcome of the discussions and the typical programs of recreation held.

4. As means to heighten the educational values of the project stress should be placed upon the model recreational programs, the evening of recreation provided by the group for the entire church and the church service which may be made a very fitting climax to the enterprise. These events are of equal if not of greater value than the meetings for talks, reports, and discussion.

5. It should also be said that the value of the project lies not in trying to "cover" all the topics given. It is better to take an active interest in fewer problems than a passing interest in many.

6. Throughout the entire project care should be taken to relate these activities to the total life of the church. In the discussion of problems of recreation and in planning programs, the young people should feel that the services of their older friends in the church who have special recreational interests are available. Again it is possible to en-

list the group whole-heartedly in providing an evening (or day) of entertainment for all the constituency which will call forth both their resourcefulness and their spirit of service to the larger circle of which they are a part. The same goal should be kept in mind in carrying out the church service at the close of the project.

7. In and through all the enterprise, in discussion, in the recreational programs, in the worship services, it should not be forgotten that the aim of the project is to Christianize recreational life of young people.

8. Mention need only be made of the fact that the leader's place in this program is that of helper and guide rather than that of a dispenser of talks to a passive group of young people. The former position is not so easy to maintain, but the leader is rewarded who knows when to give and when to withhold advice and assistance.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

REFERENCE AND SOURCE MATERIAL

As will be noted in the foregoing plan, much of the educational value of this project would be lost if all the source material needed were put into text form for study. Both from the standpoint of setting the members of the group to work to find the answers to their problems in the life about them and to insure freshness of material, this section is organized somewhat differently than in the case of a text. For the most part, it consists of lists of sources classified on the basis of types of material. In addition to the lists of references, some typical examples are given to explain the nature of the help that is available and to start the thinking of the members of the group. The attempt has been made to strike a proper balance between doing the group's work for them and giving no help at all.

The inclusion of this typical source material has been made possible by the kindness of the several publishing-houses in allowing the quotation of the specified sections from their publications. The author takes this occasion to express his appreciation and thanks.

I. THE IMPORTANCE OF RECREATION

There was a time when play was thought of as a wicked enticement of the Evil One and tolerated only in children. Gradually, however, we have come to see the importance of the recreational side of life and to study how the various forms of play may be made to minister to body, mind, and spirit. These quotations from the writings of leading authorities on the subject are illustrative of the new view:

Nothing is more certain than that each generation longs for a reassurance as to the value and charm of life, and is secretly afraid lest it lose its sense of the youth of the earth. This is doubtless one reason why it so passionately cherishes its poets and artists who have been able to explore for themselves and to reveal to others the perpetual springs of life's self-renewal.

And yet the average man cannot obtain this desired reassurance through literature, nor yet through glimpses of earth and sky. It can come to him only through the chance embodiment of joy and youth which life itself may throw in his way. It is doubtless true that for the mass of men the message is never so unchallenged and so invincible as when embodied in youth itself. One generation after another has depended upon its young to equip it with gaiety and enthusiasm, to persuade it that living is a pleasure, until men everywhere have anxiously provided channels through which this wine of life might flow, and be preserved for their delight. The classical city promoted play with careful solicitude, building the theater and stadium as it built the market place and the temple. The Greeks held their games so integral a part of religion and patriotism

that they came to expect from their poets the highest utterances at the very moments when the sense of pleasure released the national life. In the medieval city the knights held their tourneys, the guilds their pageants, the people their dances, and the church made festival for its most cherished saints with gay street processions, and presented a drama in which no less a theme than the history of creation became a matter of thrilling interest. Only in the modern city have men concluded that it is no longer necessary for the municipality to provide for the insatiable desire for play. In so far as they have acted upon this conclusion, they have entered upon a most difficult and dangerous experiment; and this at the very moment when the city has become distinctly industrial, and daily labor is continually more monotonous and subdivided. We forget how new the modern city is, and how short the span of time in which we have assumed that we can eliminate public provision for recreation. . . .

This stupid experiment of organizing work and failing to organize play has, of course, brought about a fine revenge. The love of pleasure will not be denied, and when it has turned into all sorts of malignant and vicious appetites, then we, the middle-aged, grow quite distracted and resort to all sorts of restrictive measures. We even try to dam up the sweet fountain itself because we are affrighted by these neglected streams; but almost worse than the restrictive measures is our apparent belief that the city itself has no obligation in the matter, an assumption upon which the modern city turns over to commercialism practically all the provisions for public recreation. . . .

To fail to provide for the recreation of youth is not only to deprive all of them of their natural form of expression, but is certain to subject some of them to the overwhelming temptation of illicit and soul-destroying pleas-

ures. To insist that young people shall forecast their rose-colored future only in a house of dreams is to deprive the real world of that warmth and reassurance which it so sorely needs and to which it is justly entitled; furthermore, we are left outside with a sense of dreariness, in company with that shadow which already lurks only around the corner for most of us—a skepticism of life's value. . . .

We may either smother the divine fire of youth or we may feed it. We may either stand stupidly staring as it sinks into a murky fire of crime and flares into the intermittent blaze of folly or we may tend it into a lambent flame with power to make clean and bright our dingy city streets.—JANE ADDAMS, *The Spirit of Youth and the City Streets*.¹

Why is it that everybody is taking play so seriously today? Our fathers considered it permissible within limits, something which we might indulge in, something necessary, even, for young people in order that they might be the better prepared for work. "All work and no play," they used to say, "makes Jack a dull boy—dull, of course, at his lessons, which were supposedly the real object of his existence. But despite these admissions no one would have dreamed, a generation ago, of a National Playground Association, or of groups of sober adults taking counsel together in prayerful spirit and with missionary zeal, to the end that they might spread abroad the gospel of play! To our fathers that would have sounded as blasphemous as a gospel of laxity, as absurd as a gospel of sweetmeats.

Jack has been permitted (for motives of economy and of hygiene) to play, but this indulgent proverb was framed to excuse only the young. There is no hint that married

¹ Copyright, 1909. Published by the Macmillan Co. and reprinted by permission of the Macmillan Co.

women and professors, clergymen and bankers in business suits, are also prone to dullness, or worse, if they fail to frisk and gambol on the green. Yet here we are today, first broadening our idea of play till it spells recreation, then dreaming of public recreation as the birthright of all men, women, and children,—finally venturing, since Miss Ad-dams's great book, *The Spirit of Youth and the City Streets*, to think of recreation as something holy. . . .

We have ceased to think of play chiefly as an indulgence, as a loosening of bonds, or even as a pleasure. We have begun to admire it not only as recreation, but as recreation. That idea makes us open our eyes, for anything that can make us over anew calls out the respect even of a utility-ridden age like ours. Even our Puritan ancestors would have hastened to a healing spring if they had believed in it, and so we go tumbling over each other to learn recreation when we hear that it can renew our power to *work*. Great is the power of a hyphen! If play is not only recreation but re-creation, why then it is to be born again (a wholly orthodox procedure) and better born. It becomes a form of applied eugenics. Perhaps after rebirth we may go back to our work with deeper-seeing eyes. We may even be less "stupid in the affections." Play recommends itself more highly when we see it from this point of view. We begin to think there may be something in it besides fooling.

That mighty engine, the hyphen, which like some giant telescope has helped us to see new worlds, new freedom, springtime and rejuvenation in the familiar word "recreation," can give it yet another glory. For what is it that art, music, literature, drama do for us? Is it not the re-creating of jaded, humdrum lives? Art carries us off into a far country, more beautiful, more poignant, more tragic, perhaps more humorous and sparkling, perhaps nobler and

more heroic, than is shown us in the workshop or the home. We emerge refreshed by this intense experience, and for a few precious minutes we look upon the world as if our eyes had never been dulled and stupefied by repetition and inattention, never lost the child's divine power of surprise.—RICHARD C. CABOT, *What Men Live By*. Houghton, Mifflin.

Democracy protests against the usurping of all a man's time by the compulsion of either necessity or authority, and it seeks a way of organizing human life so that the compulsion of necessity shall be reduced to a minimum and the compulsion of authority be confined to maintaining conditions that benefit all alike. The right to play in a protected society, with which a child is born, must not be denied to him as he grows up into citizenship in a bigger world than the family. Society must protect him from the fear of starvation and attack and the piracy of profiteers, and so give him room to be something more than a pawn or a cog or a draught animal.

There are two ways in which the play life, or the life of free self-activity, can still be provided for. One way is by transforming work itself so that it will be a joy rather than a burden, an educating, rather than a dehumanizing, force. The other is to make provision through recreation for the operation of the play spirit.

The second of these two methods of relieving the situation is the one men naturally seek. It represents the line of least social resistance. It interferes least with privilege—indeed it is supported liberally by those who accumulate profits out of the work that precedes the recreation. Most of our social reforms look in the direction of the better use of leisure. Leisure is what men work for, from their own point of view. Work is what men need recreation for, from

their employer's point of view. From both points of view, desirable, that is, re-creating, refreshing, recreation is worth paying for.

The school is not an employer, although it has sometimes assumed the attitude of an employer toward the children. Children must play so they can work better. Recess, as the name implies, is an interlude between periods of school work. The interlude is not important enough to have a name of its own. But this attitude is rapidly changing, and the "play periods" and "play methods" are indications of the desire to make educational use of the natural powers and interests with which nature has so lavishly endowed children. . . .

Could work be transformed and understood, it would partake largely of the spirit of play, for men would achieve free self-realization through the consecration of their powers to the common good. Even so, however, there would still be much routine, much compulsory activity, in order that this service might avoid the wastes of unorganized or competing effort. There will still be the need for recreation, even though men find ample opportunity for self-expression in their work. One cannot work at one thing indefinitely any more than one can play at one thing without becoming exhausted. Under the best conditions, change in activity will be necessary to keep the human machine in good condition.

If this is true of the ideal society, how much more is it true that recreation is necessary for society as now organized! For the majority of people, recreation will offer the only chance for free self-expression, for the exercise of the higher powers of mind that are now denied activity. We must train children, not only to see the defects of our present way of doing things and to help reconstruct our social order, but also to get along as well as possible, meanwhile,

with the social order as it is. The more abundant life can be begun now, without waiting for the millennium. For most children, as they grow up, the road to this more abundant life will run through the land of play, not of work. They will have to turn from work to play to find both recreation and their own highest life. Let us not doubly rob them, by first denying to them the right to find life in work and then denying them the opportunity for wholesome use of leisure. Training for any vocation is no more necessary than training for the avocation, or leisure occupation, that can best be coupled with it to make a complete life of service and self-hood. Provision for appropriate recreation for each vocation is just as much a social function as provision for work. We must harness man's nature that it may do the world's work in the quickest, easiest, happiest way; and we must release it again, when work is done, to wing its own unimpeded way toward the heavenly City.—HUGH HARTSHORNE, *Childhood and Character*. Pilgrim Press.

The principles and methods of recreation receive more complete treatment in the following books:

Addams, Jane, *The Spirit of Youth and the City Streets*. Macmillan.

Cabot, Richard C., *What Men Live By*, Part II. Houghton, Mifflin.

Curtis, H. S., *Education through Play*. Macmillan.

Curtis, H. S. *The Play Movement and Its Significance*. Macmillan.

Edwards, R. H., *Christianity and Amusements*. Association Press.

Edwards, R. H., *Popular Amusements*. Association Press.

Gates, Herbert W., *Recreation and the Church*. University of Chicago Press.

- Gulick, L. H., *A Philosophy of Play*. Association Press.
- Hartshorne, Hugh, *Childhood and Character*, chaps. xv and xvi. Pilgrim Press.
- Johnson, George E., *Education by Plays and Games*. Ginn & Co.
- Lee, Joseph, *Play in Education*. Macmillan.
- Norsworthy and Whitley, *Psychology of Childhood*, chap. xii. Macmillan.
- Powell, W. T., *Recreational Leadership for Church and Community*. Abingdon Press.
- Richardson, Norman E., *The Church at Play*, Sec. I. Abingdon Press.
- Wegener, A. B., *Church and Community Recreation*. Macmillan.

II. THE CHURCH AND RECREATION

In the new movement to re-create life through the application of the play spirit the church is taking a new attitude and is coming to realize its opportunity to develop the wholesome life through this medium as well as through its other forms of ministry. Such books as the following go at length into this new phase of the task of the church:

- Atkinson, H. A., *The Church and the People's Play*. Pilgrim Press.
- Edwards, R. H., *Christianity and Amusements*. Association Press.
- Ellwood, Charles A., *The Reconstruction of Religion*, chap. x. Macmillan.
- Gates, Herbert W., *Recreation and the Church*. University of Chicago Press.
- Powell, Warren T., *Recreational Leadership for Church and Community*. Abingdon Press.

Richardson, Norman E., *The Church at Play*. Abingdon Press.

Wegener, A. B., *Church and Community Recreation*. Macmillan.

Passages like those below indicate this new attitude of the church.

*Good fellowship in the church is itself a process of Christian education; it is not to be used as mere bait where-with to induce the young to submit to an education that is not to their taste. The church has a direct interest, not merely a derived one, in play and frolic, in the interplay of the sexes that leads up to courtship and marriage, and in the cultivation of acquaintance just because persons as such are worth knowing. There are few developments of religious life in modern times as significant as the little-heralded introduction of play into the churches. What, a church at play? What would our spiritual fathers say to it? Here are Sunday-school baseball-teams, with references thereto from the sacred desk on Sunday! Here are cooking-stoves and kitchens in the churches, and club-rooms, and gymnasiums, and swimming-tanks! Well, whatever the fathers might say, the voice of love declares that wherever and however we enrich human fellowship on the simple, democratic plane of regard for men as such, we do the will of the Father, we bring nearer the world-wide realization of the democracy of God.—GEORGE A. COE, *A Social Theory of Religious Education*. Scribner's.*

If the teacher in the church school knows what plays and games occupy the leisure of the pupils, and knows also the character-making values of these plays, here will be a bond of connection between lessons and life that is most valuable. Clean sport, fair play, self-sacrifice, obedience to

rules, team-cooperation, skill, initiative, a sense of honor, chivalry, generous appreciation of an opponent—these and many other qualities—find expression and development in the spontaneous life of the playground. The problems of the playground may well form a basis of class discussions. On the other hand, many lessons taught in the church school find ready illustration in the play-life of the pupil. Every teacher should have a classified list of plays and games, adapted to the different age-periods, and whenever possible teachers should also participate with their pupils in their play.—COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK, *The Teaching Work of the Church*. Association Press.

Certain general principles which should guide us and which should be emphasized by social religion may be pointed out. The specific standards demanded by social science for the control of social pleasures we shall not discuss; but the mere general principles which are as old as humanitarian ethics and religion, need constant re-emphasis if religion is to function socially. What are these principles? We may lay down at least four, which, however much their specific application may be debated, would be unquestioned by sound social science or social religion.

The first of these general principles which should guide us in deciding what social pleasures a Christian civilized society can afford to tolerate is that pleasure should always be *recreative*. That is, social pleasures should be such as to build up body and mind. They should rest, restore, recreate. One of the severest indictments against many of the social pleasures of present society, as we have seen, is that they wear out body and mind, sapping the energies of those who engage in them. Such pleasures of course do not prove truly pleasurable in the long run. They are to be especially

condemned because they destroy that very surplus of physical and spiritual energy from which all the higher achievements of civilization must come. . . .

Our second principle is that social pleasures should be *unselfish*, that is, controlled by a sense of social obligation. After all, it cannot profit us in the highest sense to destroy or injure others in order that we may have pleasure. That violates, as we have seen, the fundamental law of human association. Hence social pleasures and amusements should be those which the community can approve and which can be shared by all. Accordingly they should be open and public so far as possible, and free of access to all. . . .

This brings out the third principle by which we should judge social pleasures and amusements, and that is that they should be *educational*. We mean that they should tend to build up the right sort of social character in individuals. More and more sociologists are coming to agree, we have noted, that the best way to judge institutions is by their educative effects upon human personality. Nothing would do so much to straighten out the problem of social pleasures and amusements as to adopt this same criterion for judging them; and surely a society which is aiming at a higher culture must adopt this criterion. Unless pleasures and amusements socialize, develop higher intelligence and character in individuals, they easily become dangerous to higher social values. . . .

This brings us to the fourth principle which should guide us in the selection of social pleasures, that they should be *spiritual*; that is, they should not be merely sensual or animal, but the higher mental and social elements should dominate in them. Whether the pleasures be those of commonplace life or of art, they are saved from animalism only by the dominance in them of the higher mental and social elements. The spiritual, however, is not something apart

from the things of which we have already spoken, but rather a proper combination of them. Pleasures that are recreative and at the same time unselfish and highly intelligent are spiritual. They make toward the higher development of the mental and social traits of man, or, as we say, of his spiritual life. The validity of this ideal of social pleasure has often been denied, but it may be pointed out that the pleasures of which we are not ashamed, which we go out of our way to promote, are of just this character. Such pleasures are consistent with the highest social religion.

If all of our social pleasures and amusements were truly recreative, unselfish, educative, and spiritual, there would be little or no problem in connection with them, except how we might best promote them. But our social pleasures and amusements are not now of this character. How can we lift them up to this plane? In part we have already indicated ways of doing this. But the problem remains how certain forms of social pleasure may be re-deemed and put upon a highly moral and social plane.

The church must take its full part in this redemptive work. If provision for rational social pleasure and amusement is to be a *public* function, then such provisions can best be developed in many cases in connection with the churches and schools. Just how much each church should provide for the wholesome recreation and amusement of its attendants depends, of course, upon local circumstances. The church in the crowded conditions of city life will naturally develop in the direction of making direct provision for these. So, too, probably the church in the isolated rural regions. But whether the church undertakes directly such activities or not, it is the function of social religion to provide leadership in such matters. It must undertake the redemption of the amusements and pleasures of young people

in particular. To this end churches must concern themselves with promoting facilities for wholesome recreation. Social religion must in this matter, as in so many others, lead especially through creating public opinion and public conscience. That is its true function, and the chief method of its program of social redemption. . . .

It must be true Christianity, or the religion of Jesus, which will solve the problem of social pleasures and amusements in our society. When our social life is suffused with the spirit of Jesus' teachings, there will be no perplexing problem left in regard to such matters. Not legislation, but religious and moral education, education in the principles of social religion and ethics as laid down by Jesus, must solve this problem.—CHARLES A. ELLWOOD, *The Reconstruction of Religion*.²

THE VALUE OF PLAY

1. *Play is instinctive, a universal element in life.*—Mr. Henry S. Curtis, in his *Education through Play*, says:

Pictured in the earliest records, standing on the far horizon of history, the children appear, and even as today they are playing, and much the same games. All down the ages, whether on the hilltop or in the city streets, in the sunlit meadow or in the slime of the gutter, everywhere the child and play have seemed to go together. We go out to a baseball game and see the boy step up to bat. He dashes around the bases and returns to the home plate exhausted. What has he gained by it? Apparently he is no richer or wiser, no better clothed or fed. . . . The only possible answer is that play must everywhere have served some great purpose, or it would not everywhere have survived.

It is marvelous how it does survive even in untoward circumstances. I once saw a little girl in an alley in one of

² Copyright, 1922. Published by the Macmillan Co., and reprinted by permission of the Macmillan Co.

our great cities. Mud lay thick upon the ground; barren brick walls, garbage cans, ash boxes, and ugly refuse were the only physical surroundings. There was seemingly nothing to suggest an ideal or to stimulate the imagination. And yet she was playing—playing a game as old as childhood or as the instinct of motherhood. She was giving her doll a ride, and the doll carriage was an old sardine can, with the cover turned up to form a back and a string to drag it by, and the doll was a dead rat with a bit of rag tied round its neck. It was a sight to grip one's heart and to leave one uncertain whether to cry out in angry protest against conditions that could reduce childhood to such straits, or to thank God for the instinct that enabled the child to find this glimpse of the ideal in such sordid environment.

Here is a great outstanding fact about play that gives it significance for education, religious or any other kind: it is a universal instinct and cannot be crushed out except by subjecting the child to a life of such deadening drudgery as to rob him of all surplus energy and thus make play impossible. This means that children must and will play, and it forces us to consider our responsibility for the proper direction of that play and for decent facilities. . . .

2. *In play the child expresses his real personality and his strongest interests.*—This fact is of supreme importance for religious education. The task of the church is not merely to give instruction. It is not enough simply to give information about the Bible and other religious truth, important and basal as this may be. We must aim at the development of Christian character, and character comes through self-expressive activity. Religious education must reach the will, the real personality, and must seek to lead that personality to express itself in ways that will develop the right kind of character. The evolution of organic life has proceeded through the response of the individual to the

influences of environment. This is true of mental and moral, as well as of physical, life. The task of the teacher in either sphere is that of so controlling and modifying the environment of the child as to call forth those reactions that are likely to form the desired habits of thought and conduct. In this training the reactions that are of greatest value are those that are most genuinely and completely self-expressive and, with children and youth at least, these are most readily discovered in the play life. Here we touch the springs of interest and we may utilize that interest as a powerful factor in the accomplishment of our purpose. Play furnishes the teacher or parent the most immediate point of contact with child life. This fact alone would justify our plea for recognition of its religious educational value.

3. *Play is the serious business of child life.*—This is another phase of the play life that gives it added importance in the development of character. It is not trivial to the child or to the youth. Its requirements, its rules, its rewards, have for him all the authority that work will have later. This is a point that many adults fail to understand, and so fail to appreciate the full significance of play in young life. . . .

When we consider the significance of this fact, that in play we deal with the "serious business" of the child, we shall understand that whatever principles of action and success we may teach in play will have for the child all the authority and lasting quality that similar principles have for the adult in the prosecution of his business or profession. Many a lad has learned lessons of co-operation with his team-mates, of self-denial in training, of persistence, endurance, and courage in turning defeat into victory, only to have these same lessons stay by him in the stern contests of later life and make him the winner there. Clear thinking

here also helps us to avoid the common error of supposing that enthusiasm in play unfits the child for work, which is untrue. Excessive and unwise indulgence in play may unfit the lad for real work, just as similar indulgence in work may unfit him for play, and it is a question which is the greater evil.

4. *Play has direct educational value, moral and religious, as well as physical and mental.*—Of the physical-training value of play there is little doubt and no need for arguing. The mental qualities which are developed thereby are almost as generally recognized. No one who has ever played tennis or baseball or football can fail to understand the demand which such sports make for quick and sure judgment, the nice balance between alertness and self-restraint, the fine adjustment of muscular response to sense-perception, and many other qualities requiring discipline of the mental powers. And the game which demands these qualities also helps to develop them.

More closely related to our consideration, but by no means so universally recognized, is the value of these same activities, under proper guidance, in the development of ethical traits both social and individual. Even in the earliest years and in the simplest forms of play between brothers and sisters in the home, children learn to share with one another and to respect individual rights and property. As soon as the child issues from the home life into the wider circle of school relationships, these lessons increase in number. When the boy reaches the baseball age and joins a team, he begins to be taught the value of self-restraint and co-operation in no uncertain manner. It is natural for any boy to love the glory of lining out the ball for two or three bases, and it is no small matter for him to defer that satisfaction for the good of the team and to play for a sacrifice hit at the captain's orders. And if he fails to learn the les-

son and persists in playing for his own glorification, he hears from his team-mates remarks about "grand stand play" that leave him with no illusions as to its unpopularity. If there be a coach, he hears from him also; and persistence in the antisocial spirit is likely to result in retirement from the team in favor of one who will better "deny himself" and follow the leader. Exactly such a situation was described by a boy in a certain Sunday-school class in illustration of the statement, "No man liveth unto himself alone."

5. *The influence of play upon character is inevitable.*—

All that has been said tends to show the possibilities of play as an influence in Christian training if it be wisely directed. One thing more needs to be said before we leave this aspect of the case: Play is not only a possible, but an inevitable, factor in the formation of character. The possibilities between which we may choose are those of good or bad influences; as to there being some influence one way or the other, we have no choice. The fact that in play and recreation the child expresses his real self, interestedly and seriously, throwing every atom of himself into it, makes inevitable the establishment of appropriate attitudes of mind and habits of life. No boy can be allowed to play dishonestly without becoming less trustworthy in other respects. No girl can spend her time in excessive attendance upon the theater or moving-picture show, or in the reading of sentimental novels, without becoming more or less frivolous and shallow.

More might be said of the importance of play in human life, of the value of the play spirit carried over into work and giving zest to life because of its joyousness, but enough has surely been said to establish the point that we seek to make, that play and recreation have a definite relationship to religious education, that they possess inherent

value as means of training in Christian character, and that they therefore have a valid claim upon the thoughtful attention of those in the church whose task it is to lead the unfolding life of childhood and youth to its highest and best expression.—HERBERT W. GATES, *Recreation and the Church*, University of Chicago Press.

The right attitude to take towards Sunday recreation is often a serious problem with conscientious church members and workers. There is a marked decline in the devotional observance of the day. This may be due to a natural recoil from the excessively long services and hours of inactivity of former days. In Europe a less strict Sabbath observance than here has long prevailed and, it may be, the great influx of Europeans largely accounts for this change in our national habits that is causing such great concern among devout church people. It is not within the province of this book, however, to enter into an extensive discussion of the subject, but rather to offer some practical suggestions in view of the place that play ought to be given in child life.

It is obvious that ultra-strict Sabbath observance was good Palestinian practice in Jesus' day, but it had become such a burden that he issued as a proclamation of emancipation for his followers his principle that "the Sabbath was made for man." Such a principle is like an article of the American constitution: it needs to be construed all over again as times and customs change.

The true basis of justification for spending the time differently on one day of the week is that there is too little time for rest and home life and spiritual culture during the other six days. But is there any need for recreation? Yes—at least for children. The Old Testament canons of Sabbath observance were drawn up with the needs of adults in mind. We have learned that play is the only thing that young chil-

dren can do at any time. If they are to do anything at all they must play.

Worship, meditation, soul searching, and prayer are adult employments. They are foreign to the child mind and what meaning they may acquire from them is different. It would be a woefully abnormal thing for a child to do if one of them were to "seek the privacy of its own room and wrestle with God in prayer." Every sensible person knows that children cannot be expected to have the same religious needs and, therefore, the same religious practices cannot be expected of them as of adults. The most that we can do for children is to drill them in moral precepts and train them to form certain religious habits, the full meaning of which they will not, perhaps, understand until they become full-grown adult beings.

The kind of pleasures that a conscientious church member will select for the children under his care will doubtless be governed by the following principles:

1. Quiet pleasures. Noisy, boisterous, rollicking games that disturb the peace of others or that greatly excite the emotions of the players should be proscribed.

2. Allow only a few persons present. Permit no big mass gatherings, such as assemble at parties, beaches, parades, athletics, etc.

3. Brief. Long rides, all-day and week-end affairs are too exhausting for children.

4. Informal. Highly organized competitive sports and games, which produce intense feelings and rivalry, are out of harmony with the quiet, peace, and good will for which the Sabbath stands.

5. Home circle. As it should be made a home day, some of the pleasures selected should be such as the entire family can engage in.

Coming now to concrete suggestions made by those

who have experimented to find desirable Sunday activities, the following are some of the best:

1. A mystery box or room for children into which parents place a different surprise every Sunday, to be opened at a certain hour.
2. Quiet walks and nature study, using camera. Or visits to museums with parents (no others).
3. Bible games, impersonations, and charades.
4. Bible stories and inspirational literature.
5. Hand craft for charity only. Make toys and paste scrap books to send to missionaries.
6. Home reflectoscope, instructive pictures used.
7. Music, especially family "sings" or orchestra. Only sacred and high class secular music used.

Occasionally let a boy invite a chum to his "den," apart from the rest of the family, where they may indulge in music and "eats."

For married adults with families Sunday recreation is not a problem. There is scarcely enough time outside of religious services to "catch up on reading," take a much needed nap, pay a brief visit to a friend, play and sing with the rest of the family, or take a short run with the auto.

Likewise, young men and women of the romantic age spend all of their time in each other's company or in thinking of each other. So time does not hang heavy on their hands. But the real problem is the problem of the boy, in his adolescence, and the unsentimental, athletic-loving young man who wants action, and nothing else will satisfy them.

After all, it is the long-drawn-out and exacting forms of pleasure that are objectionable and out of accord with the true Sabbath spirit, and with them there must be no compromise.—ALBERT BEN WEGENER, *Church and Community Recreation*.³

³ Copyright, 1924. Published by the Macmillan Co., and reprinted by permission of the Macmillan Co.

III. THE AMUSEMENT SITUATION

The following passages taken from Edwards' *Christianity and Amusements* constitute a searching and helpful analysis of the moral problems involved in the recreational tendencies of the present time:

Three features characterize the situation to greater or less degree in all its phases. Each has profound significance in the morals of the national life. They are: (1) Professionalism; (2) Commercialism; (3) Immorality.

1) *Professionalism*.—Over against the wholesome love of play, the love of being played upon has become a national passion. The spontaneity of playful activities and the originality which creates them are being lulled to sleep by the habit of being amused. Among great groups of people it is wholly out of date to "make your own fun." Especially where congestion of living conditions and the fatigue of overwork make private recreation difficult for families and friends, the crowds are flocking to the public entertainers. They look on, wistful or jaded, while others do their playing for them. Yet not with these alone has the professional come to dominate the situation. Almost equally with those whose resources for private recreation are ample, the compelling motive is to be amused. The professional entertainer holds sway in every field from which he is not rigidly excluded, and the rights of the amateur are not vigorously asserted. He plays the game better than the rest of us. We pay him to devote his time to it. His work has high social value if he teaches the rest of us how to play the game better and we keep on playing, but when his superiority shames us into inactivity—into merely watching him—we are in a dangerous way. . . .

The truth of the matter is this: A social disease has

been spreading broadcast among us. The professional, whether he be actor, athlete, circus performer, or what not, is the chief source of infection. The disease of *spectatoritis* is abroad in the land. Its germs are in every breath we draw, and most of us are affected with that paralysis of play activities which is its most striking symptom. It rapidly runs its course, deadening the nervous resilience of an individual or a community. Here and there appears the aggravated case, completely infected, the fan who is nothing but a fan—a flabby creature, symbolic of a multitude, a parasite upon the play of others, the least athletic of all men, never playing himself at anything, a spectacle hunter, not a sportsman. . . .

Spectatoritis is the crowd reaction to professionalism. It must be squarely faced if the amusement problem is to be solved, for its result is brutality and callousness at the loss of human life. We may yet avoid its full manifestations, familiar to other nations, ancient and modern, in established public spectacles of brutality. We are still a long way from the Roman amphitheater and the Spanish bullfight, but *spectatoritis* leads that way. Its way has ever been the path of a jaded sensationalism, and the sensational is the basis of appeal in an alarming proportion of our public amusements. A clear-eyed public opinion must now reckon in advance with its ultimate consequences.

2) *Commercialism*.—Inseparable from the evils of professionalism and *spectatoritis* stands that of commercial domination. The distinguishing difference between the professional and the amateur is the entrance of the money element. It is clear enough that the money element dominates the amusement situation in America. Back of the professional stands the commercial promoter, and the promoter takes his cue from the cash-box every time. He is not seeking chiefly the social welfare. Walter Rauschenbusch has

well stated the influence of commercial control in the following: "Pleasure resorts run for profit are always edging along toward the forbidden. Men spend most freely when under liquor or sex excitement; therefore, the pleasure resorts supply them with both. Where profit is eliminated, the quieter and higher pleasures get their chance."

Commercial management has been well characterized as tending to sever the individual from the community, to prefer miscellaneous crowds to neighborly groups, to neglect the interests of the child, and to make no provision aside from moving pictures for the mother of the wage-earning family. Doubtless we would all agree that amusements may be good or bad independent of commercial management, and likewise, that commercial management is apparently necessary and valuable in certain portions of the amusement field. Yet may it not be that the present situation is widely dominated by a type of commercial management which regards neither art nor spontaneity nor the basic demands of morality—a commercialized management? Any careful study of the problem brings one to an affirmative answer to this question.

Let us be wholly just, however, to amusement promoters. There are a considerable number of able men in the "amusement business" who serve society valuably. They explore new fields of human interest. They stake large sums of money on experiments calculated to open some new approach to the social mind, and enlarge the borders of human happiness, with profit, of course, for themselves, but not without benefit to society. The commercial promoter, indeed, often pays the cost of experimentation with the social mind and in effect hands over to society a forged weapon, as in the now accepted use of motion pictures in education.

There are charlatans here, however, as in other forms

of business, plenty of them, constituting a large proportion of those engaged: these all stand for the exploitation of human life, not for service. Let us see the amusement exploiter also, just as he is, for he lies in wait for the spirit of youth at every corner. He is not a playful person, nor does he by his enterprises produce a playful people. With him the love of fun in the human heart is a cold matter of dollars and cents. He buys youth's freshness of feeling in return for sundry ticklings of sensation, and blights its glad spontaneities with his itching palm. He turns the pure, up-leaping spirit of play into a craze for mere sensation, and coins up with an awful wastage one of the most priceless resources of the race. . . .

Public opinion has before it the task of restoring to all groups of citizens a full opportunity for wholesome recreations untouched by the commercial spirit, and also the parallel task of quickening for them that popular enthusiasm which is now so largely perverted by commercial interests.

3) *Immorality*.—First let us clearly recognize and re-emphasize here the fundamental morality of wholesome play. Every normal human impulse has some normal means of expression. There is no natural impulse to play, dramatic, sociable, athletic or otherwise, which fails to have some absolutely moral expression. Let us at the outset be free from that whole philosophy of life which looks upon play itself as a more or less permissible sin; for we seek no repression of the instinct of play, but rather its full and rich development. We recognize, likewise, and take for granted throughout our study, the large amount of good which exists in all these groups of public amusements. The recognition of their good, however, will not deter us from a full and fearless study of their evils. Where immorality exists we must know something at least of its hiding places.

A commercial management which is attuned to the

cash-box cannot have harmonious morals. Where money is put first, other values get in afterward where they can. The type of morality which puts money ahead of everything else widely characterizes commercial amusements and those who conduct them. Miss Addams goes so far as to write:

"Since the soldiers of Cromwell shut up the people's playhouses and destroyed their pleasure fields, the Anglo-Saxon city has turned over the provision for public recreation to the most evil-minded and the most unscrupulous members of the community."

It has been demonstrated in the recent reports of vice investigations in large cities, such as New York, Chicago, and Philadelphia, that commercial amusement enterprises line both sides of the broad way that leads to the underworld. . . .

It is as yet little realized what a plot the forces of evil have conspired against the young people of the cities. They still start life with moral fiber made of the same essential texture as the youth of the country. The break in that fiber is the result of unbearable strains which a complex of exploitations puts upon it. They are not infrequently exploited in their homes. They are widely exploited in their work, and set to mechanical routine at the age when every natural instinct craves change and fun and shifting interests. In their reactions of fatigue they are caught in the grip of amusement enterprises which are often run with an unbelievable disregard of moral consequences. The filching of their meager earnings is only a little theft compared with their enormity of that robbery by which their spontaneous joy in life, their modesty, and their chastity are plucked away. It is a terrible thing to bring the emotional and spiritual resources of youth to bankruptcy at twenty-two or twenty-three. The spiritual values of a rich maturity can-

not blossom in such lives. The lust for profit has picked open the bud. It is no cause for wonder that youth wilts under the process, that emotional instability is so prevalent, that the age of youth is the age of crime, and that clandestine prostitution appears to grow with appalling rapidity. On the other hand, it is a cause for wonder to all who are close to these young people, that boyish integrity and chivalry last as long as they do, so often victoriously, and that chastity makes so stubborn a fight for its life. If all young people are to have their rightful share of high joy in life, morality must have the utmost reinforcement, for the power of personal morality—the power of the individual to refuse the evil and choose the good—is nowhere more needed than in the hodge-podge of moral confusions which characterizes amusement offerings to-day, often making evil seem attractive and a good life repellent rather than beautiful.—RICHARD HENRY EDWARDS, *Christianity and Amusements*. Association Press.

IV. SOURCES OF MATERIAL FOR RECREATION

PROGRAMS

Bancroft, Jessie H., *Games for the Playground, Home, School and Gymnasium*. Macmillan.

Draper, George O., *Games*. Association Press.

Ebright, Homer K., *Recreation for Young and Old*. Abingdon Press.

Edwards, R. H., *Popular Amusements*. Association Press.

Geister, Edna, *Ice-Breakers and the Ice-Breaker Herself*. Doran.

Geister, Edna. *It Is to Laugh*. Doran.

Geister, Edna, *Let's Play*. Doran.

Geister, Edna, *The Fun Book*. Doran.

Harbin, E. O., *Phunology*. Lamar and Barton.

Johnson, George E., *Education by Plays and Games*. Ginn & Co.

LaPorte, W. R., *A Handbook of Games and Programs*. Abingdon Press.

Manuals of such organizations as the Y.M.C.A., the Boy and Girl Scouts, the Woodcraft League, the Campfire Girls, etc.

Miller, C. A., *Chinese Ginger*. Missionary Education Movement.

Moxcey, Mary E., *Good Times for Girls*. Abingdon Press.

Moxcey, Mary E., *Leadership of Girl's Activities*. Abingdon Press.

Owen, Ethel, *A Year of Recreation*. Abingdon Press.

Powell, W. T., *Recreational Leadership for Church and Community*. Abingdon Press.

Reisner, C. F., *Social Plans for Young People*. Abingdon Press.

Richardson, Norman E., *The Church at Play*, Sec. II. Abingdon Press.

Rohrbough, Lynn, *Handy*. Old Dutch Press.

Smith, C. F., *Games and Recreational Methods*. Dodd, Mead & Co.

Wells, Amos R., *Social Evenings*. Christian Endeavor Society.

V. SOURCES OF MATERIAL FOR WORSHIP PROGRAMS

Buck, Florence, *The Beacon Hymnal*. Beacon Press. See especially "Services of Worship," 5, 31, 39, 40.

Gibson, H. W., *Services of Worship for Boys*, "Out-of-Doors." Association Press.

Mattoon and Bragdon, *Services for the Open*. Century Co.

Smith, H. A., *The Hymnal for American Youth*. See "Orders of Worship," especially VII and IX. Century Co.

Winchester and Conant, *Worship and Song*. See "Orders of Worship," especially I, VI, and XVI. Pilgrim Press.

VI. HUMAN-INTEREST MATERIAL

Below are given several news items and an editorial taken from the daily papers. They are typical of a large amount of available material which shows that there are movements for upholding Christian ideals in recreation which need to be encouraged and assisted.

President Ban Johnson of the American League, before departing for New York today, said he had no differences of opinion with Commissioner Landis, who, he said, stands "1,000 per cent" in his estimation.

The American League executive said certain club owners in the major leagues were attempting to start a quarrel between himself and the commissioner by circulating propaganda.

"I have no quarrel with Judge Landis and have never criticized his office and will not so long as he does his duty to baseball," President Johnson said. "He will find me one of his staunchest supporters in doing anything to improve the game, and in that respect he cannot be surpassed."

The American League executive said he would attend the joint meeting of the major league club owners scheduled for New York Thursday and would present reports from private detective agencies which investigated gambling in baseball.

"I am going to make a report on the unrestricted gambling that has been going on, and I believe Judge Landis will support me in my stand to wipe it out. Gambling must be stopped."—*Boston Globe*, December 13, 1922.

Commissioner Landis as guest of honor and 425 baseball fans tonight celebrated the capture of the Eastern League championship and the post-season series with the Baltimore International League champions.

Judge Landis asserted that he would make life a burden for the seller of baseball pools during his five years as commissioner.

"Baseball belongs to you, the fans. You have met here in the dead of winter to attest to your devotion to it. Your meeting evidences your affection for your manager, my friend Bill Donovan, and it indicates that he has made a grand record in making such friends. With the game in the hands of men of this type, there is no fear for its future.

"Baseball in America has come to occupy a position as an institution of which it is justly proud and it is my ambition that it shall occupy that position while I have anything to do with the game. It is up to baseball to serve American life.

"But it is not all smooth sailing. Baseball must face two classes of crooks—first, those who make money on the result of a baseball game. There is no crime these men will not commit. It will be more dangerous for these men to operate the next five years.

"Second is the baseball pool, which takes the money of the clerk, the messenger boy, the kitchen girl, of all the plain people. Here is where I want you fans to help me. The money spent in this way runs into the millions. There is tough work ahead to uproot the system, but I want your help in doing it. Let us put the pool seller out of business the next five years."—*Boston Post*, January 27, 1923.

Lady Byng, wife of the Governor-General of Canada, has donated a trophy to the National Hockey League to be awarded annually to the player adjudged by sporting writ-

ers to be the cleanest player in the Circuit.—*Boston Globe*, March 12, 1925.

Simplicity will mark the funeral tomorrow of Walter Camp, famous Yale football mentor, who died in New York yesterday. Services will be held at his home here at 2:30 P.M., and will be private, only the members of the family and a few close friends attending.

There was an air of sadness about Yale campus today and all who knew the famous coach and athlete spoke in the highest terms of his work in connection with Yale and his personality that made that work stand out so prominently.

President James R. Angell of Yale gave out the following statement tonight on Mr. Camp's death:

"The sudden and unexpected death of Walter Camp brings a shock of grief to all who knew him. A man of most extraordinary ingenuity, energy and enthusiasm, he had made for himself an altogether unique place in American life. He saw in exercise, in sports and outdoor living, a gateway to health and happiness through which he tried to induce an ever increasing number of his countrymen to pass.

"His success in this undertaking was only rivaled by his success in promoting high ideals and sound standards for amateur competitive games, especially in the field of intercollegiate sports, which he valued not alone for the physical development they afford, but chiefly for their worth as moral discipline.

"Yale has lost one of the most loyal of her sons to whom she owes a great debt of gratitude. New Haven has lost a high-minded citizen, and the country one of its most powerful influences for the promotion of clean and simple living."—*Boston Herald*, March 16, 1925.

Physical instructors must take it upon themselves to remove the evils of intercollegiate football or college presidents will some day abolish it, Prof. C. W. Savage, head of the Department of Physical Education at Oberlin College, told the Middle West Society of Physical Education at its convention here today.

"I have been pictured as a Bolshevik because my position has been misconstrued," said Prof. Savage. "Don't get me as wanting to abolish intercollegiate football—I want to save it. If we do not correct it, its reform will be undertaken by persons less sympathetic with it altogether.

"There are three evils. One is the emphasis on victory which dismisses a coach if his team loses a few games. It was a fine act of the trustees of the University of Minnesota to investigate the complaints of the M. Club against Bill Spaulding before permitting him to be dropped. They found that there was nothing to it except that some of the alumni were too greedy for victories, and they told them so.

"The second evil is commercializing, and the excessive sums spent on intercollegiate football. I understand Ohio State spent the most of last year on intra-mural football, \$13,000. For all their students on the varsity teams I will venture they spent as much as \$250,000.

"The third evil is that too few students benefit from intercollegiate football despite the disproportionate amount invested in it."—*Boston Globe*, April 11, 1925.

A GAME, NOT A TRAGEDY

As the football fever mounts toward its climax this week the words of Coach Edward N. Robinson of Brown are well worth keeping in mind, both by eager alumni and anxious undergraduates. "The football players," he remarks, "are only boys, and it is open to discussion with me if we are not placing too much importance on the winning

of a game of football. A week from Saturday it will matter little who the winner of this week's contest is, after the bruises are gone and the bets are settled."

The tendency to overemphasize the importance of a game won or lost is human, but when the coach of an eleven which lately proved itself far superior to Harvard puts forth these suggestions it seems reasonable to stress once more the deeper spirit of sportsmanship to which he calls timely attention. A defeat on the gridiron should not be permitted to be viewed in the light of tragedy; that is to belie the meaning of sports entirely. It raises a wrong point of view for the boys who play the game, and results in a distortion of common sense among the onlookers.

It places the youngsters in a false position in the matter of their relations with their fellow-students, rolling a tremendous wave of entirely unreasonable responsibility over their heads, subjecting them to a mental strain which is not beneficial to their physical strength, the purposes for which they go to college, nor even to their chances of winning the game before them. Wrong emphasis upon the significance of a particular game creates a sort of inverted mob psychology, and the players are its victims.

Enthusiasm is desirable. Hopes are understandable. Ambition that victory shall crown a season's efforts in sport is to a certain very definite extent both useful and inspiring. But when a state of mind is fostered which makes it appear that what happens on a turfed field during an hour and a half on one day of the year overbalances in importance every other thing done in a collegiate year by students, it is time for someone to apply the brakes, if for no other reason than out of mercy for the handful of youths who are drenched by such a tidal wave of emotionalism. Coach Robinson is stingingly apropos in his suggestion.—Editorial, *Boston Globe*, November 19, 1923.

VII. BIBLICAL MATERIAL

No attempt is made to give a complete or organized grouping of Bible references bearing on recreation. The particular problems faced by any one group will find their solution rather in the broad principles of life laid down by Jesus than in any literal connection with forms of recreation practiced in Bible times. It is urged that each group search out the reference material in the Bible which aids them to face their own present-day situations in the spirit of Jesus. As starting-points for this search we may call attention to:

1. The emphasis upon the play and recreational life among the Jews shown in their response to the grandeur of nature (Psalms), their music, dancing and feasting, the play life of their children (Zech. 8:5, Luke 7:32), their philosophy of life (Prov. 15:13, 15; 17:22), and their high valuation of worship.

2. The great stress laid by Paul upon the necessity of bodily vigor in his many references to the games (I Cor. 9:24-27; Phil. 3:12-14; I Tim. 6:12; II Tim. 2:5; 4:7; Heb. 12:1).

3. The fact that Jesus was not the weak ascetic which he has been pictured in medieval art and theology, but by precept and example gave large place to the building of all sides of life (see Luke 2:52).

a) His teachings are suggested by his many

services of healing of body, mind, and spirit; his principle laid down for the proper use of the Sabbath (Mark 2:27); and his insistence upon the self-controlled and poised life. (Matt. 6:25-34).

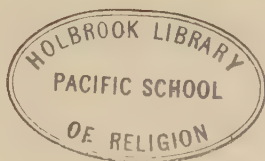
b) His own life shows his practice of caring for the upbuilding of his body (Mark 4:38, 6:30-32, etc.), his yearning for mental strengthening by conversation with his friends (Luke 10:38-42; John 12:1-2), his many social contacts (Mark 14:3a; Luke 5:29-35; 19:1-10; John 2:1-11, etc.), and his repeated retirement for prayer (Luke 4:42; 5:16; 6:12; 9:28-36; John 10:40; 11:54).

By consulting chapters II and VII of Edwards, *Christianity and Amusements*, referred to above, the leader and members of the group will be greatly helped in the matter of biblical material bearing on this problem.

Christian Young People and World-Friendship

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



THE UNIVERSITY OF CHICAGO PRESS
CHICAGO · ILLINOIS

COPYRIGHT 1925 BY
THE UNIVERSITY OF CHICAGO

All Rights Reserved

Published October 1925
Second Impression October 1926

Composed and Printed By
The University of Chicago Press
Chicago, Illinois, U.S.A.

A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventures, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

TABLE OF CONTENTS

	PAGE
INTRODUCTION	I
GENERAL SUGGESTIONS AS TO ORGANIZATION	3
SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS . . .	5
SUGGESTED PROGRAMS	10
A. Schedule of Meetings	10
B. An International Social	14
C. World-Friendship Play or Pageant	15
D. Exhibit	17
E. A World-Friendship Evening	19
INSURING CHRISTIAN-EDUCATION VALUES	22
REFERENCE AND SOURCE MATERIAL	25
I. Methods of Education in World-Friendship	25
II. General Sources of Help in Meeting Prob- lems of World-Friendship	26
III. The New Viewpoint in Missions	27
IV. Sources of Help on Particular Missionary, Racial, and International Questions . . .	32
V. What Other People Think of Us	32
VI. What Young People Are Thinking about World-Friendship	34
VII. What Young People Are Doing in Their Churches to Develop World-Friendship .	38
VIII. Biblical Material	47
IX. New Ventures in World-Friendship . . .	48

INTRODUCTION

Your older friends have placed a great responsibility upon you. They are saying that we must leave to the coming generation the task of devising ways and means whereby the nations and races can dwell together in peace. Some say it despairingly, because they have tried and failed; some say it sarcastically, believing that it cannot be done; some say it with the conviction that only through a process of education can a generation be raised up which has new viewpoints, new ideals, and new ways of reacting to interracial and international problems. The author is one of the latter. He believes in youth and sees in the leadership already manifested by Christian young people the hope of more fraternal relations among the peoples of the world. He also believes that you not only can but are eager to face these difficult problems with fresh vigor, an open mind, and a stout heart.

This plan is intended to be a course of study and action by which young people can prepare themselves for Christian participation in world-affairs. In one sense it is a course in missionary education. You will find it, however, quite differ-

ent, both in its method and in its interpretation of what is really meant by missions. The activities to be carried on and the problems to be discussed are the kind of things which we believe will appeal to your young people's group, if they desire to take Jesus seriously in his message of world-friendship.

GENERAL SUGGESTIONS AS TO ORGANIZATION

1. In most churches such a program as this could be used by existing organizations of young people. Your young people's society, a Sunday-school department, or one or more classes could make activities of this nature their program for a quarter. It would be better if your senior young people's society and the young people of the Sunday school of corresponding age and experience could unite on such a program and utilize both the evening and morning hours for the purposes suggested. Such a plan would give a long-desired unity to young people's work in the church. Sometimes a young people's missionary society, if such a separate organization exists, could make use of the plan or join with other groups as suggested in its execution.

2. Much assistance in carrying forward the project can be secured from adult church members with missionary interests, from returned missionaries, settlement workers, foreign students in nearby schools, teachers, leaders of foreign groups in the community, and talented persons of other races and nationalities. Such associates can help

as speakers and leaders of discussion meetings, as counselors to committees and as providers of such special features as music and entertainment.

To any who may think that the program here offered is too extensive, the suggestion is made that some of the features may well be the work of younger church-school groups. You can ask the Intermediates to help by furnishing the play or pageant listed as the midweek activity for the tenth week, and request various church-school classes to make posters and charts or provide entertainment at some of the meetings. In this way not only your older friends, but the younger ones as well, will take pride in the whole enterprise and be helped by it.

3. The project will require some organization of your group to do effective work. This organization for co-operative effort is, however, one of the educational values of the program. Some of the existing officers may be utilized as may some of the society or department committees. But in general, additional committees should be appointed to undertake the several portions of the total task. The suggested committees and their work are given later (see "Specific Group Activities" and "Committees").

4. If the program adopted is similar in scope to the one suggested, three meetings of the group each week will be needed. This provides for a

Sunday-morning and a Sunday-evening meeting and activity for the midweek, utilizing, however, the meeting times usual in most churches. The time schedule given later shows one possible arrangement of meetings on this basis. Groups are free to alter the schedule so as to accomplish their purpose in fewer meetings each week, or to shorten or extend the tentative schedule of thirteen weeks.

5. Some groups may prefer to concentrate their study and investigation upon some one country or phase of the problem; others may wish to diversify. The matter is left to them to decide. Often the issue depends upon the availability of those who can assist and upon the particular inter-racial or international problem presented in the local community.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

1. *Activities*.—The various activities which may be carried on in connection with the project are given below. The fourfold basis of classification is not mutually exclusive; for example, the element of study and acquiring information is present in all the activities to some degree, as is the spirit of service, worship, and recreation also. It is hardly to be expected that any group will undertake to do all the things here suggested, but they are given in order that you may make a selec-

tion of those which are suitable in your church or community.

a) Activities of study and acquiring information.—A portion of the time of the group may be spent in having speakers bring you ideas. An equal amount of time should be given to group discussion of this information. An arrangement of topics for speakers and for group discussion is given under "Suggested Programs," A. The trip to a settlement-house or institutional church is recommended as a special activity early in the program (midweek second week) in order that you may get a view of some of the problems as they are being met by practical workers. It may be that some groups will wish to take up textbook study as a means of acquiring information. This may be done by substituting such study for the Sunday-morning or Sunday-evening meetings or by having a special midweek class. Such study should not result, however, in the elimination of the discussion element or of the kind of activities described under the next three headings.

b) Worship programs.—Every meeting of the group should be pervaded with the spirit of worship. This does not mean formal programs, but rather the happy consciousness of Christian fellowship in study, work, play, and service. It is well to provide for a brief period of devotion at the Sunday-morning and Sunday-evening meet-

ings and in connection with some of the midweek gatherings as the play, the stereopticon lecture, and the world-friendship evening.

c) *Recreation*.—One evening program predominantly of a social nature is suggested as a midweek activity for the sixth week. A few ideas for such a program are given under "Suggested Programs," B. In addition, the entire project would have increased value if some time could be set aside before the Sunday-evening meeting for a social hour for the purpose of having the members of the group get acquainted with one another and especially with their speakers and guests of other races and nationalities. Another valuable feature, recreational and at the same time helpful from the standpoint of Christian education, would be to hold a theater party, if there is opportunity, to attend some play which portrays and upholds interracial or international friendship. One such play is *Abie's Irish Rose*.

d) *Activities of service*.—There are numerous possibilities in this direction. The invitation extended to those of other races or nationalities to assist in the meetings or to be present as guests is one means of mutual helpfulness. Another suggestion is that the group undertake one special piece of personal service for those outside their own race or nationality, such as giving a party or entertainment for foreign children, cordially visit-

ing and inviting to church young people of foreign birth, or furnishing financial help to some worthy negro who wishes to attend college.

Another way in which you can give less direct but nevertheless excellent service is to co-operate with your pastor and missionary committee in carrying forward the program of missions of the local church. Consult the committees to discover the best ways in which you can be helpful. Several very definite ways of co-operating are offered:

i) Providing a stereopticon lecture for the midweek service of the church on the subject of missions.

ii) Presenting a play or pageant at the mid-week or Sunday-evening service.

iii) Arranging and carrying through a world-friendship or international evening for the church including such features as an international dinner, an exhibit, and program.

iv) Giving clerical help or acting as junior members of canvassing teams in the every-member canvass.

Activities under (ii) and (iii) are described more in detail under "Suggested Programs," C, D, and E.

As stated earlier in this plan, it often happens that unfair impressions are being deliberately circulated through the press, through plays or stories which break down world-friendship. The group

could render no finer bit of service than by taking an active stand against such evil propaganda and similarly commending those who are active in the cause of world-brotherhood.

2. *Committees.*—Planning and carrying forward the foregoing activities will require the organization of several committees chosen from the group on the basis of interest and ability, as follows:

a) Committee on Study and Information Programs: Their task will include planning the Sunday-evening meetings, securing outside leaders or individuals or committees from the group to speak or to present reports. They are also to arrange the trip to the settlement-house or institutional church, and for study classes if these are desired by the group.

b) Committee on Worship: Their work will be to plan and conduct the worship programs described above under 1b.

c) Committee on Recreation: They will care for the activities described under "Recreation" above.

d) Committee on Service: This Committee should be charged with the responsibility for the program of personal service which the group undertakes and also for such a type of helpfulness as that of representing the group in counteracting unfair propaganda against the people of other races

and nations and commending where opportunity offers.

e) Committee on Co-operation with the Church: This Committee should be the means by which your group makes connection with the church as a whole in arranging for joint meetings as suggested. The stereopticon lecture will require relatively little work. The play will require less attention if it is undertaken by an Intermediate group. The greatest work of the Committee will be the dinner and program for the world-friendship evening (see "Suggested Programs," E).

f) Committee on Exhibit: Those who serve on this Committee will make and gather materials for the exhibit held in connection with the world-friendship evening. Help for this Committee is given under "Suggested Programs," D.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

Sunday morning: Meeting for planning and organization

Sunday evening: Social hour. Talk: "The Need for World-Friendship"

Midweek: Committee meetings for organization and planning of work

Second week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Hindrances to World-Friendship—I. The Belief in Race Superiority"

Midweek: Visit to settlement-house or institutional church working with foreign people
Committee work

Third week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Hindrances to World-Friendship—II. The Belief That Men Must Always Fight"

Midweek: Committee work

Fourth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Hindrances to World-Friendship—III. The Idea That Christianity Is a Static Religion to Be Imposed Rather than an Enlarging Search for Truth in Which All Religions Have a Share"

Midweek: Performance of personal service decided on by group, if practicable at this time
Committee work

Fifth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Correcting Misrepresentations of Peoples of Other Races and Nations"

Midweek: Committee work

Sixth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Seeing Ourselves [i.e., our nation and race] as Others See Us," by representative of other race or nation

Midweek: An international social
Committee work

Seventh week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What Peoples of Other Races and Nations Have Done to Make a Better America"

Midweek: Committee work

Eighth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What Our Church Is Doing to Promote World-Friendship Abroad"

Midweek: Stereopticon lecture on home or foreign-mission work
Committee work

Ninth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What Our Church Is Doing to Promote World-Friendship in America"

Midweek: Committee work

Tenth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What Our Church Is Doing to Promote World-Friendship in This Community"

Midweek: World-Friendship Play or Pageant
Committee work

Eleventh week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What the Youth Movements Are Doing to Promote World-Friendship"

Midweek: Committee work

Twelfth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Open discussion: "What Can Our Group Do to Promote World-Friendship?"

Midweek: A World-Friendship Evening for the Entire Church

Thirteenth week

Sunday morning: Discussion: "Lessons This Project Has Had for Us"

Sunday afternoon or midweek: Every-member canvass, the members of the group assisting

B. AN INTERNATIONAL SOCIAL

1. The purpose of this social suggested as a midweek activity for the sixth week is to develop friendship and appreciative understanding through recreation and sociability. The entertainment and enjoyment side of life can be directed to this end as well as study, worship, and service activities. Avoid making the program heavy or didactic.

2. Consult, also, your denominational missionary departments with regard to material for this social. By all means be sure to ask those of other races and nations in the community to assist in planning and conducting the program. If missionaries on furlough and foreign students are available, use them.

3. A few suggestions for the program are given below. In some groups where one particular country is the theme for the year, the program may be planned with this in mind. In other groups many countries may be represented.

a) The decoration scheme may be built upon foreign life and customs. Booths and the exhibits may be used. The guests may dress in foreign costumes.

b) For entertainment, games of various countries may be played, the Americans learning foreign games and vice versa. The music and literature of other countries offer a source of material. Entertaining dialogues, sketches, and the like can

be worked in. Readings illustrating the humorous side of American life as the stranger sees it will help to break down barriers and provincialism in a good-natured way.

c) Time should be given for a social and get-acquainted period, in which the customs of foreign countries and their languages may be drawn upon for the forms of introduction.

d) Refreshments may well consist of dishes characteristic of the countries represented, having various courses served in different parts of the building by appropriately costumed waiters.

e) Provide for some means of ending the social which arouses in the group the spirit of Christian fellowship. One method would be to have the group join hands and sing "Blest Be the Tie That Binds" or "O Beautiful for Spacious Skies."

C. WORLD-FRIENDSHIP PLAY OR PAGEANT

1. Little can be said as to just what this should be in any one locality. Conditions vary considerably. Some churches prefer a play; others, a pageant. It may bring a message about one country or many. The direction which the other activities of the group take will have a bearing, also, as will the total missionary program of the church. When the leader and the committee in charge have come to a decision on this point they should write to their denominational board or to the Missionary Educa-

tion Movement, 150 Fifth Avenue, New York City, for suggestions and help. One caution as to the quality of the play should be noted, namely, that it reflect the ideas of world-friendship set forth in this plan and be free from unworthy views of the missionary task (see "Reference and Source Material," III).

2. In the choice of material, in rehearsals, and in the final performance the actors and assistants should feel themselves prophetically called to present a message. It is upon the message rather than upon technique of acting that they are to be judged. They should view their part as a gift of service to the church, and they will grow in Christian character just to the degree to which the experience means this to them.

3. As before suggested, some groups may wish to ask their younger friends to become responsible for this sub-project, especially if their total program is crowded. Such assistance would be a fine piece of training for the Intermediates and would also serve to bind all the adolescents in the church together in devotion to a common task.

4. It is quite possible that other neighboring churches would like to see this play, and performances could be given for them also. A great gain in the conservation of energy and in co-operation between churches would result if a mutual inter-

change of such dramatic performances among several churches were effected.

5. There are some groups of young people who might respond eagerly to the challenge to create an original drama using the material they discover in the total project as a basis. In this case, the performance would be given some time after the final meetings in order to give time for writing and rehearsals.

D. EXHIBIT

1. The Committee on Exhibit should confer with the Missionary or Benevolence Committee of the church and with the pastor in making their plans. A number of the articles to go in the exhibit will no doubt be furnished by the Church Committee, if the committees are awake to the possibilities of using the enthusiasm of the young people. A review of the kinds of material listed below will show that much of it can be obtained from the group secretary and from those who give talks and reports at the Sunday-evening meetings. Some of the special materials mentioned may be made by Intermediate and Junior classes in the church school under the guidance of the Exhibit Committee.

2. There is hardly any limit to the variety of things which may be considered exhibit material for this occasion. Local initiative and suggestions

from denominational boards will enlarge the list given here, which includes those most closely related to the execution of this particular project.

a) All material describing the activity of the group in carrying forward this project, such as statements of group organization and committees, minutes of meetings, copies of programs, committee reports, statistical, picture- and reading-charts, graphs, maps, models, curios, etc.

b) Available denominational material such as pictures, charts, posters, and missionary literature.

c) Certain specially prepared materials, namely:

i) A "Scrapbook of World-Friendship" made up of appropriate clippings and pictures which have first been posted for a time on a special bulletin board by the Committee and then saved in this way. An Intermediate Class could assist in preparing and keeping this book and help to gather material under the direction of the Committee.

ii) "Uncle Sam's Family Album," a collection of pictures and biographical sketches of Americans of foreign birth who have helped or are helping to make America more Christian. Intermediate or Junior classes may help in this, also. Can be used by the one who gives the talk the seventh Sunday evening.

iii) An "American Civilization Chart." This should show the contributions in dress, food,

amusements, inventions, art, music, literature, language, etc., which peoples of other nations have made. Can be used in the same way as the "Album."

iv) A chart upon which are listed the customs, habits, events in history, and ideals of America, which from the Christian viewpoint people of other nations and races can justly criticize. Can be used in connection with the talk of the sixth Sunday evening.

v) One or more service charts showing the missionary work of the local church or its constituent groups abroad, in America, and in the immediate community.

3. Although this exhibit is suggested as a part of the world-friendship evening, it would be well if it could remain in place for a time in order that the materials could be studied by others in the church. Work of this nature will encourage those who are younger to want to do things worth while, and should prove a stimulus to those who are older to promote the highest type of Christian brotherhood among the races and nations.

E. A WORLD-FRIENDSHIP EVENING

1. It is expected that this event will be the climax of the project even though an every-member canvass may take place later. Three features—

an exhibit, a dinner, and a program—are suggested for the evening.

a) Some of the suggestions made for the international social earlier in the project may be found helpful.

b) A general plan for the exhibit has been given immediately above. The Committee should arrange the time schedule so as to give all the guests an opportunity to inspect and study the materials gathered by the young people.

c) The dinner and program following may be treated as two separate parts or the program may be given at the tables.

d) Appropriate decorations should be in evidence.

e) As in the case of the other activities in this project, much of the success of this evening's program from the standpoint of education for world-brotherhood depends upon its offering the young people and their older friends present, the opportunity to make actual contacts with those of other races and nations. Hence the dinner and program following are a gift of friendship to guests to whom the church wishes to express Christian fellowship. Members of foreign-speaking churches, leaders of the foreign colony, immigrants recently arrived, foreign students, and others may be invited. The aim is not to proselytize or even to get members for the church who might be legitimately claimed;

rather it is to express Christian fellowship. Hence representatives from churches quite different in creed and organization might be present without embarrassment.

f) Since this evening's program is the joint work of the Young People's Committee and the Missionary Committee of the church, the former should have their share of recognition in managing the several features.

2. The dinner menu may or may not include dishes of foreign origin at the discretion of the Committee. In making provisions for seating guests, however, provide for their being placed so that they may become acquainted with their hosts and feel at ease. A church which recently held such a dinner for one hundred foreign students of thirty nationalities arranged for an American host or hostess at the head of each table.

3. A few suggestions for the program are as follows:

a) Give the guests some representation in the entertainment or speaking. One of them might respond to an address of welcome given by the chairman.

b) Provide for entertainment in the form of music, readings, etc.

c) Seek to unite the group in Christian fellowship by singing appropriate songs and hymns.

d) The feature of the evening may be an ad-

dress on some fitting world-friendship theme by a missionary, a Christian statesman, the pastor, or a representative of those invited as guests.

e) Close the meeting with a prayer for Christian brotherhood.

INSURING CHRISTIAN-EDUCATION VALUES

Every group anxious to obtain the best values from the standpoint of Christian education is urged to pay particular attention to the notes which follow. Some of the cautions given have received passing notice in descriptions of activities above. They are repeated in connection with other needed points of emphasis to insure that the program maintain a high level and not become ordinary and perfunctory.

1. Emphasize the missionary viewpoint which is described in the third section of the "Reference and Source Material." A less worthy view of missions will fail to interest the Christian young person of today, and a program carried through on a lower level can never fit him to cope with the world's need for brotherhood.

2. Your leader and the members of the group should realize the educational value of the suggested activities, especially the actual contacts with those of other races and nations, in developing the world-friendship spirit and habit. Talks

and discussion alone will not result in a religious experience; these elements in the program are but means to ends, they are to give and clarify facts in order that something may happen. The committee work and the presentation of programs of worship, recreation, and service are of first importance.

3. The leader is not to do this work himself nor bring in other older persons to give you missionary education by proxy. You also must be active, must get under the work suggested, and must see the objectives of your efforts as you plan and work together.

4. This means that the project will be a real one to the extent to which it grows out of a natural situation, a need which is real and immediate in the experience of the group. The every-member canvass, a problem of relations to foreign people close at hand, outstanding national and international problems—such are the points of contact which must be used to give the activities suggested the naturalness necessary to their being called “projects.”

5. Let the activities of this group reach out and into the actual life and work of the church, not remain on the fringe of things as a bit of semi-essential “busy work” for young people. Let it be seen that in such work as this your young people’s group is making a definite and necessary contribution to the ongoing life of the church. When

it is seen that the activities can best be carried on only by the co-operation of the older folks and even by assistance from younger groups, a sense of oneness and the family spirit in the church will come to prevail.

6. Make the best possible use of the opportunities offered for worship. Some of the most natural, helpful, and productive devotional singing and prayer will naturally come when you set to work to do the things herein suggested.

7. Finally, do not hesitate to adapt the plan to the needs of your local church, provided the educational values just suggested are emphasized. Dropping out some of the topics or sub-projects, adding others, rearranging the meeting times, and other changes are to be expected and urged, if by so doing the high purpose of the group can better be accomplished.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

REFERENCE AND SOURCE MATERIAL

As will be noted in the foregoing plan, much of the educational value of this project would be lost if all the source material needed were put into text form for study. Both from the standpoint of setting the members of the group to work to find the answers to their problems in life about them and to insure freshness of material, this section is organized somewhat differently than in the case of the text. For the most part it consists of lists of sources classified on the basis of types of material. In addition to the lists of references, some typical examples are given to explain the nature of the help that is available and to start the thinking of the members of the group. The attempt has been made to strike a proper balance between doing the group's work for them and giving no help at all.

The inclusion of the typical source material has been made possible by the kindness of the several publishing-houses in allowing the quotation of the specified sections from their publications. The author takes this occasion to express his appreciation and thanks.

I. METHODS OF EDUCATION IN WORLD-FRIENDSHIP

Beard, Frederica, *Graded Missionary Education in the Church School*, chaps. v and vi. Griffith & Rowland Press.

- Cope, Henry F., *Principles of Christian Service*. Judson Press.
- Diffendorfer, Ralph E., *Missionary Education in Home and School*, chaps. xiv-xvi. Abingdon Press.
- Hoben, Allan, *The Church School of Citizenship*. University of Chicago Press.
- Holt, Arthur E., *Social Work in the Churches*. Pilgrim Press.
- Hutchins, W. Norman, *Graded Social Service in the Sunday School*. University of Chicago Press.
- Lobingier, J. L., *Projects in World-Friendship*. University of Chicago Press.
- Lobingier, J. L., *World-Friendship through the Church School*. University of Chicago Press.
- Loveland, Gilbert, *Training World Christians*, chaps. xi-xii. Methodist Book Concern.
- Shaver, Erwin L., *The Project Principle in Religious Education*. See "Missions" in Index. University of Chicago Press.
- Stowell, J. S., *Making Missions Real*. Abingdon Press.

[See also books on the use of special techniques in missionary education, such as recreation, dramatization, worship, poster-making, etc.]

II. GENERAL SOURCES OF HELP IN MEETING PROBLEMS OF WORLD-FRIENDSHIP

- Barton, George A., *The Religions of the World*. University of Chicago Press.
- Committee of Reference and Counsel of the Foreign Mission Conference of North America, 25 Madison Avenue, New York, *Foreign Missions Year Book of North America*.

Committee on the War and the Religious Outlook, *The Missionary Outlook in the Light of the War*. Association Press.

Dennett, Tyler, *A Better World*. Doran.

Eddy, Sherwood, *Everybody's World*. Doran.

Fleming, Daniel J., *Marks of a World Christian*. Association Press.

Fleming, Daniel J., *Whither Bound in Missions*. Association Press.

Fosdick, Harry E., *The Meaning of Service*. Association Press.

Gulick, Sidney L., *The Christian Crusade for a Warless World*. Macmillan.

Hume, R. E., *The World's Living Religions*. Scribner's.

Interchurch World Movement of North America, *World Survey*, Vols. I and II. Interchurch Press.

Moore, E. C., *The Spread of Christianity in the Modern World*. University of Chicago Press.

Page, Kirby, *War: Its Causes and Consequences*. Doran.

Soper, E. D., *The Faiths of Mankind*. Association Press.

III. THE NEW VIEWPOINT IN MISSIONS

In order that the members of the group may not fail to catch the spirit and technique of the coming type of missions, attention is especially called to the recent book by Dr. D. J. Fleming entitled *Whither Bound in Missions*. (Associated Press). The best type of work for the group will not be found unless material of the character in this book is brought before them for consideration. Some of the chapter headings are "Eradicating a Sense of Superiority," "Mutuality in Giving and

Receiving," "The West as a Part of the Non-Christian World," "The Fruit—the Most Effective Apologetic," "God's Hand in Other Faiths," and "Facing the Handicap of a Divided Church." A number of quotations from the book follow:

It must be plain that the sense of superiority which prevailed a century ago when modern missions were young would now be ruinous. An attitude of mind could be successful then that could not be successful now. It would be folly for any modern missionary to neglect to adjust himself to the rapid development of racial and national consciousness which has been an outstanding characteristic of the past two decades. To be patronized by a foreigner is the last thing they will tolerate. It is recognized, therefore, that henceforth race pride is a disqualification for work abroad. Even a white skin may be more of a liability than an asset. It is not necessary to defend at all costs our Occidental civilization. A fitting racial humility *must* mark those who go forth, and the warmth of their brotherhood must be so great as to weld races and to transcend national interests.

Therefore those who select recruits for missionary work want young men and women who recognize the fundamental value of each race, deplore the assumption of racial superiority on the part of whites, and realize that consciousness of superiority unfits for service to other peoples. Care, as never before, is being taken to send abroad only those men and women who can live among the people as brothers and sisters on the basis of simple, unaffected friendship, and who do not come as benevolent superiors from above. Though one speak with the tongues of men and of angels in behalf of his living gospel and yet does not feel brother to those of different color and culture, his relationship will be

tinged with patronage and his words will be heard as sounding brass and a clanging cymbal.

Each people, in fact, will have a fourfold struggle in love. First, a discriminating effort to see and to appreciate the admirable qualities that should endure in other peoples (such as the Chinese spirit of tolerance, or their recognition of a moral order pervading the universe; the Japanese Buddhist's genius for contemplation; or the permeation of life with the God-consciousness that marks India's age-old quest for the divine). Second, a discriminating effort to detect for each other land those modes of thought and those elements in social and national life which have become hindrances to its progress and which therefore it should modify (such as the tendency to look only backward in reverence for the dead and not forward, also, in the interests of the living and yet unborn; the restriction of social interest and concern to the smaller units of family and clan; or the prevalence among a people of widespread superstition). Third, an effort to detect any elements in one's own culture that are worthy of transplanting (such as, for the West, the scientific spirit and method, the dynamic and technique of social betterment; the physical and moral values of play and wholesome recreation; the application of Christian principles to industrial and commercial life, and all the priceless heritages in life and influence that derive from Jesus Christ). Lastly, an unrelenting effort to detect those elements in one's civilization that would harm another people (such as white racial arrogance; the militaristic spirit; sectarian ecclesiasticism; immodesty in dress; extravagance and luxury; or an industrial system based on ruthless competition). Discrimination of this fourfold character is needed as we enter the deeper fellowship of peoples.

This is not a new ideal, for the conception of mutuality in giving and receiving finds its classic embodiment in I

Corinthians, 12, where Paul uses the analogy of the human body which is one even though it has many members, and where all the members of the body form a single organism in spite of their number. . . .

This spiritual world fellowship—the Church that is to be—is an organism whose health and strength depend upon the drawing of vitality from the life of all the rest by each member, and whose weaker and less mature parts not only share the gains of the more virile and mature, but are gratefully credited with functions without which the whole would be the poorer. In such a fellowship there is a plurality of cultures each contributing its distinctive flavor but a unity of family feeling through mutual appreciation and burden bearing.

The world sorely needs to realize this organic conception of a world society, where independence gives way to interdependence, and where competition is superseded by co-operation. Fully to realize this co-relationship as members one of another constitutes a great part of growth in spirituality.

Are there not possibilities of progressive mutual growth in this vision that can draw forth our utmost devotion? And is not the creation of this world-wide comradeship a worthy objective for every intelligent and religious being?

Several results follow at once from the realization that the West is part of the non-Christian world. It has made necessary a sharp *distinction between western civilization and Christianity*. . . .

As long as Christianity is confused with western civilization and Americanism, enthusiastic nationals will inevitably fear missions, for the combination does imperil much that they prize in their civilizations. One of India's great-

est statesmen once said, "Your Jesus is hopelessly handicapped by His connection with the West."

In fact a still more incisive distinction has to be made, and that is between Christ and Christianity. In fact, we have to face the fact that our Christianity is not Christian. Perhaps, if Jesus were here, he would hesitate to have His name used in connection with some of the things now called "Christian." More and more, effective missionaries have to discriminate between the principles and life of Jesus Christ, and the trappings and connotations of western Christianity; have to substitute the religion of Jesus for Christianity, and call men to join Christ if they cannot join the church.

Mahatma Gandhi had two pictures on his walls in South Africa: one of Christ washing the disciples' feet; the other, the crucifixion—service and sacrifice. He openly says that he caught his emphasis from the Sermon on the Mount. He declares that the principles of Jesus should be regulative, not only for the individual, but for nations. One of the most influential and respected missionaries in India recently said: "Gandhi has done more to hold up Christ than all the missionaries of the past hundred years." And yet there is no indication that Gandhi expects to accept Christianity in any western sense of the term.

In the third place, we recognize that conditions in the West demand an indubitable and pervasive humility on the part of Christians, and that a deep sense of national and racial repentance should accompany any further missionary work that we do. We have been too self-righteous. We have hardly realized how deficient our own civilization has been. But we now humbly recognize that our democracy has not gone very far, our political rectitude has not risen very high, and that even the Church has failed to manifest the spirit and the power of Christ. The war and social mal-ad-

justments have revealed appalling depths of selfishness and corruption in so-called Christian countries. It behooves us to walk humbly with our God and our brother peoples. Since our own nation is not truly Christian, let us approach other peoples in no condescending attitude, but in the spirit of sincere penitence. Jesus is still saying, "Why call ye me, Lord, Lord, and do not the things which I say?"—DANIEL J. FLEMING, *Whither Bound in Missions*, pp. 21-64. Association Press.

IV. SOURCES OF HELP ON PARTICULAR MISSIONARY, RACIAL, AND INTERNATIONAL QUESTIONS

Because of the inability to forecast the direction which the project may take in the individual church, no references are given under this heading. The leader is advised to write to the Missionary Education Movement, 150 Fifth Avenue, New York, and to his denominational department of missionary education for lists of current sources on any particular country or theme. Such magazines as the *International Review of Missions*, the *Missionary Review of the World* and *Everyland* will be found helpful as will many other religious periodicals.

V. WHAT OTHER PEOPLE THINK OF US

Most of the foregoing books contain illustrations, not only of misrepresentations of peoples of other lands and races, but also of the way in which our faults are viewed by those who are alien to our

ways. A very fruitful source of examples of misunderstandings and differences in viewpoint is the book published by the Associated Press for the *Inquiry*, entitled *And Who Is My Neighbor?* Below is given a letter received by the *Christian Century* which should set us thinking seriously about the greatest problem in missions, namely, "finding the beam that is in our own eye."

SIR: A few months back I went to America. I may, therefore, claim to have got some idea of the American ideal of fellowship and brotherhood and just dealing between man and man, as actually practiced in your country. A colored man is treated by the average American as if he does not belong to humanity. Americans have a natural hatred for the Negroes and it may be stated as a common fact that the average Americans at first sight take the Indians to be Negroes and they are treated in the same way.

In Washington, the capital of the federal government and within a few hundred yards of the Capitol, the meeting place of the two houses of Congress of the most democratic republic in the world, I was refused food in public restaurants owned by white people. In other towns, even in the North, the same fate awaited me. I tried in not less than a dozen barber shops in the towns of Detroit, Buffalo, and Niagara Falls to get my hair cropped, but not a single white barber would touch the hair on my head. Away from some big cities, such as New York, Chicago, Boston, etc., people would not sit near me either in railways or in street cars, if they could help it. It was difficult to get accommodation in hotels. I am sorry to say that even some of the Y.M.C.A.'s did not hesitate to show their color prejudices by refusing accommodation.

When I expressed my intention of visiting Birmingham in the South, I was told by the American Express Company of New York that I could not get a sleeping car compartment in the train as the well-known Pullman Company would not sell tickets for a sleeper to a colored man in the southern states; nor could the Express Company get for me any hotel accommodation in that part for the same reason.

I do not want to go into the details of my good experience about the industrial, commercial, educational, and various other activities in America, for which I have great admiration. America is going ahead of many other countries in these respects. But I would only tell our American missionaries in India when they want to preach to us about brotherliness, just dealing between man and man, and so on, "Halt; physician, heal thyself." It would be far better for these missionaries of religion to return to their own land and turn their attention towards their own country people, men and women, and educate them about this idealism and brotherliness and as to how to treat the colored people in their own country, so that real Christian fellowship and brotherliness might be fostered and practiced there.¹

A. M. SEN

BANGALORE, INDIA

VI. WHAT YOUNG PEOPLE ARE THINKING ABOUT WORLD-FRIENDSHIP

No more typical expression of the minds of young people who have the Christian spirit is

¹ Quoted by Paul Hutchinson in an address at the National Conference of Methodist Students, Louisville, Ky. Printed in the report of the Conference, *Through the Eyes of Youth*, Abingdon Press.

found than in the addresses, discussions, and resolutions passed by the National Conference of Methodist Students at Louisville, Kentucky, April 18-20, 1924. Several of the resolutions on world-friendship problems are quoted here together with the votes taken on war questions.

RESOLUTION ADOPTED ON JAPANESE EXCLUSION

WHEREAS, Representing 110,000 college students, we students, feeling that that section of the Johnson Bill which refers to Japanese exclusion is not only vicious from the standpoint of international relationships, but also an unfair scheme of racial discrimination;

Therefore be it hereby resolved, That we urge the President of the United States to veto the bill.

RESOLUTIONS ADOPTED ON "RACE"

1. That we go on record as favoring the elimination of racial lines in industry and the professions, and that all positions be opened to all on the basis of individual ability.

2. That we go on record for the support and promotion of adequate legislation for protection of all races and especially colored women also, that the laws now on the statute book be administered impartially to all and that decisions of court be made in accordance with the evidence presented and not according to color or class.

3. That the church utilize and develop all channels possible for the cleaning up and making sanitary of the segregated districts of our towns and cities and especially the crowded housing conditions in these segregated districts. Furthermore, we will go on record as believing that the discrimination in our public conveyances because of the color

line is incompatible with the Christian principles we profess, and that the church take proper steps to do away with such practices.

RESOLUTIONS ON "WAR"

Be it resolved, That we, the delegates of the Methodist Students in the Colleges and Universities of America, assembled in convention at Louisville, Ky., April 19, 1924, endorse as our own conviction the memorial adopted by the Council of Cities, meeting at Pittsburgh, Pa., February 27-29, 1924, which reads as follows:

WHEREAS, We as a group of ministers in attendance upon the Council of Cities held in Pittsburgh, Pa., February 27-29, 1924, recognize that war is the most colossal and ruinous social sin that afflicts mankind to-day; that it is utterly and irremediably unchristian, that it has now become not only futile but suicidal and that recognition of this fact is necessary to the continuance of civilization; *therefore, be it resolved*, That we declare our sincere repentance for past ignorance of, or lack of faith in, Christ's high ideals and methods of fighting wrong, and that we memorialize that General Conference of the Methodist Episcopal Church, meeting in Springfield, Mass., 1924, to declare for an unalterable opposition on the part of our church to the entire war-system—economic exploitation, imperialism, and militarism; to call upon the government to co-operate with other nations in organizations looking toward world peace; to inform the government that our church can take no part in any movement toward war, but that we dedicate anew our life and resources to the building of a world brotherhood wherein the principles of the Sermon on the Mount shall be practiced.

WAR MEMORIALS TO GENERAL CONFERENCE

WHEREAS, We realize that war is the greatest of all crimes, because it includes all crimes;

WHEREAS, We have seen that war is self-defeating as it fails to accomplish its own purpose;

Be it resolved, That we, the official delegates of the National Conference of Methodist Students

1. Memorialize the General Conference of the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South, that the church, as such, shall never again officially bless or sanction war.

2. That we memorialize the General Conference of the Methodist Church, North and South, to bring their influence to bear on the President and Congress of the United States, in joining the World Court or entering the League of Nations, or any substitute which will help to overcome the present status of international chaos and which will substitute legal methods for physical force.

3. That we call upon the church to urge the United States to take immediate steps through international organization towards the outlawry of war.

4. That we as individuals, in entering our life work, seek to eliminate, directly or indirectly, any of the causes or forces leading to war.

VOTE TAKEN ON WAR QUESTIONS

To determine the attitude of the students on main questions of war and preparedness, a census was taken on four questions with the following results:

1. I believe that a program of preparedness is an effective method of preventing war and should receive my support.

[Yeas, 31; nays, 197; non-committal, 99.]

2. I believe that widespread education against war is an effective method of preventing war and should have my support.

[Yeas, 331; nays, 0; non-committal, 3.]

3. I believe that international organizations, such as the League of Nations and the World Court, should be supported as solutions to the war problem.

[Yeas, 304; nays, 2; non-committal, 14.]

4. I believe that all war is wrong and unchristian, and for myself I will not participate in it or sanction it.

[Yeas, 79; nays, 106; non-committal, 141.]

—*Through the Eyes of Youth*, Abingdon Press.

VII. WHAT YOUNG PEOPLE ARE DOING IN THEIR CHURCHES TO DEVELOP WORLD-FRIENDSHIP

Accounts of educational projects in which young people are engaging for the purpose of learning about and at the same time practicing ways of Christian brotherhood are to be found in a number of sources. Two particular sources are: Lobingier, J. L., *Projects in World Friendship*. University of Chicago Press.

Shaver, E. L., *The Project Principle in Religious Education*, Part II. The University of Chicago Press.

The first two accounts quoted below are taken from the former; the third is from the latter:

THE RELIEF OF GERMAN CHILDREN

At a meeting of the department council, various causes were discussed that were thought to be worthy of the active support of the young people. The council finally decided upon two causes to be submitted to the entire group, so that if they chose they might select one of the two as the object of their friendly service. These two were: "The Relief of Starving German Children"; "Christian Work among the Foreigners at Ellis Island."

At the next meeting of the department the president gave the council's report, asking that they choose one of the suggested interests, and stating briefly what the council had considered the principal arguments for each. When the vote was taken, about two-thirds of the group voted in

favor of "German Relief." That vote included the giving of their weekly offerings to this cause, and also an effort in some way to enter into a deeper appreciation of the plight of those to whom they were giving their assistance.

The council's committee therefore met and outlined a number of talks and reports to be given by assigned members of the group on certain Sunday mornings. These included: (1) "Why Should We Help Children of the Germans, Our Former Enemies?"; (2) "The Condition of the German Children"; (3) "The Organized Relief Work"; (4) "Helping the Starving German Children, and Its Relation to World-Friendship."

Mimeographed sheets, outlining the program of the group for a specified time, included these elements among others. Each member of the department received one of these sheets. The young people carried out their program, and during a three months' period they made their contributions to this cause through their regular church-school envelopes.—J. L. LOBINGIER, *Projects in World-Friendship*. University of Chicago Press.

UNDERSTANDING OUR JAPANESE FRIENDS

In the fall of 1923, immediately after the earthquake in Japan, the interest of young and old alike was centered upon that country and the Japanese people. This is sufficient to account for the fact that the department agreed without dissenting vote to turn their attention toward this people for a period of about three months, during which time they might be of some help in Japan's hour of need, and might also inform themselves more definitely about the life of that people.

Upon the recommendation of a committee appointed for that purpose, the group decided to make a study of William Axling's book, *Japan on the Upward Trail*. On

eight succeeding Sundays different members of the department reviewed the chapters of that book. By means of their regular gifts each week, the young people were able to make a substantial contribution to help maintain an important Christian work of social welfare for their young friends of Japan.—J. L. LOBINGIER, *Projects in World-Friendship*. University of Chicago Press.

A HOME-SERVICE PROJECT²

Two well-known members of the First Church, Miss Margaret Beard and Miss Frederica Beard, both teachers at the Montgomery Industrial Institute, a school for colored girls at Montgomery, Alabama, gave the point of contact and initial interest. After consultation with the director of religious education, Miss Frederica Beard during the worship period of the girls' department pictured in a way full of human interest the struggle of Negro girls in the South for an education. She spoke especially of the dearth of suitable material with heroic and moral appeal for a reading-class of fifth-grade girls and suggested that some members of the girls' department might like to interest themselves in these girls.

Those who chose this project decided to make several books under the title of *Heroines of Service*. The first step was to secure an understanding of the whole racial background, so the group started the study of the home mission textbook, *In the Vanguard of a Race*.

Soon came an S.O.S. call from Miss Beard, "We came to the word 'canoe' in our reading lesson today. None of the girls knew what it meant. They have never seen even a rowboat. Could you send us a picture of a canoe?" They

² Reported by Grace E. Mayer-Oakes, formerly director of religious education, First Congregational Church, Oak Park, Ill.

could. That week the girls met to make up a scrapbook, entitled *Modes of Transportation*, showing all kinds, from an elephant to an airplane. The response from the negro girls came in the shape of a "Guess What" box containing southern products. Accompanying this was a note, saying, "Can you guess what they are? What do you girls do when it snows?" The contents of the box our girls fastened to cardboard and labeled—cotton, moss, peanut vines, etc. This occupied one week-day meeting. Then for a couple of weeks they were busy accumulating pictures of snow scenes, and making scrapbooks of winter sports.

Now came the annual Interchurch Girls' Conference. Some of the First Church girls had become acquainted with Rev. Harold Kingsley, director of Negro work in the North for the Congregational churches, at the Missionary Education Conference at Lake Geneva the previous summer. "If only the girls could get to know a *real* live intellectual Negro like him!" said one of the girls. "Let's have him speak at the Girls' Conference." The week of the Conference, Mr. Kingsley's church at Cleveland burned to the ground. Our project was now reaching all of the church girls in the community. Fifty dollars was raised to outfit a girls' dressing-room in the new church house in Cleveland.

"Why do colored girls use rouge and powder, straighten their hair and apparently try to look white?" asked one critical young lady of Miss Beard. "Perhaps," was the reply, "it is because they have only white ideals of beauty set before them. Why, do you know, you people never think of sending us anything but *white* dolls at Christmas time." Right there was born the Christmas service project for the entire department. Such a search as there was to find pretty *colored* dolls! Such excitement when a girl discovered a batch of them in Chicago and phoned wildly to the director, "I've found them. Shall I bring them out?" And

fifty colored dolls were dressed and sent to the primary department of Miss Beard's school.

Then came the fire which destroyed one of the main buildings at the Montgomery Industrial Institute. "We'll have to do more than make scrapbooks now," said one of the girls with tears in her eyes. Again the whole girls' department joined in the presentation of two plays and over \$200 was contributed to the rebuilding of the school.

Commencement time was approaching. The first colored girl to graduate from the local high school was adopted by the girls of this project group. She was an accomplished musician, and was invited to play at the Girls' Conference. Someone discovered that she was anxious to go to college. Mr. Kingsley was in need of a summer worker. The Congregational Sunday School Extension Society sent out college students as summer workers. If the church school sent \$300 to the Extension Society, one of our regular benevolences, they would send our Oak Park girl to assist Mount Zion Church in Cleveland. We would thus be helping an accredited society, enabling a colored girl to pay her way through school, lighten the burden of our friend, Mr. Kingsley, and bring joy to the hearts of little Negro children in a big city.

The junior and high-school boys' and girls' departments set about raising the money. The effort culminated in the Children's Day program, when the girl herself told a story showing the work of the Extension Society. It was a moment of triumph, indeed, when she stood before the school hand in hand with the daughter of the woman whom years ago her own mother had accompanied north as a maid, and received from her lips her commission sending her forth as our ambassador to carry our love to the little children of a city's slums.

In the meantime, the books, *Heroines of Service*, were growing. They contained the lives of some noble colored women, of Florence Nightingale, Harriet Beecher Stowe, Alice Freeman Palmer, Ruth, Esther, and Miriam, and many others. *Heroines of the Faith* in the "Scribner Series" and *Lives Worth Living* by Peabody were used as source books.

Note the scope of this project. Besides this real instruction and inspiration, it grew to touch all members of the girls' department, then a large part of the church school, the church itself, and finally all of the girls in the community. "What did you learn from this project?" one of the girls was asked. "So many things," came the enthusiastic reply, "but especially this—if colored girls only had a chance, there would be just as many great colored women as there are great white women—if not more."—ERWIN L. SHAVER, *The Project Principle in Religious Education*, University of Chicago Press.

Below is given the outline of a pageant prepared and presented by the young people of the Second Church, Dorchester, Massachusetts, as a Christmas message to their older friends in the parish. Gathering material for this pageant and putting it into shape was the "course of study" for the fall months. The Old and New Testaments and the materials of modern social service and missions were their sources of help. The entire experience was a fruitful and happy one, and served to confirm their consecration to the cause of world-friendship.

THE PRINCE OF PEACE³

[The theme of the pageant is the coming of peace. The first episode portrays a scene in Jerusalem during the Persian invasion and leads up to a prophecy of the coming of the Prince of Peace. The action culminates in the fulfilment of the prophet's words when the birth of Christ is announced to the shepherds. The second episode carries the development of the theme a step farther. Here the scene is laid in an Allied Military Hospital during the Great War. Soldiers of both sides are represented. It is Christmas Eve. Those in the hospital are led to discuss the horrors of war. At the close of the scene all join in a solemn pledge to strive to put an end to all war. The third episode points out practical ways in which such a pledge may be realized. The first scene portrays one of the means by which the seeds of unity between different nationalities may be planted. The second scene depicts typical scenes which bring on war and shows how they can be settled. The pageant closes with the display of the flags of all nations whose bearers unite in a hymn of brotherhood and peace.]

EPISODE I

SCENE I. MARKET PLACE IN JERUSALEM

People of the city	HAROLD PETERSON
	ELIOT BEVERAGE
	ARTHUR MEEKEN
	REBA PECKHAM
	ADRA GOODRIDGE
Messenger	PHILIP BENNETT
Prophet	JOHN DREYER

³ Written and presented by the Senior Department; directed by Miss Janet L. Robertson.

Vendors LAWRENCE ROBERTS
 ALFRED GRAY
 WENDELL BARNEY
 DONALD MANCHESTER

SCENE II. OUTSIDE THE CITY OF JERUSALEM

Shepherds ALFRED GRAY
 BURTON LEAVITT
 LAWRENCE ROBERTS
 HAROLD PETERSON

Angels:

LILLA FRIES	
PATRICIA DABNEY	MARCELLA BARTH
NELLIE CROSBY	ETHEL HANSEN
KATHLEEN TALBOT	ALICE VAN SCHAGEN
LYDIA EKSTROM	MARION SMITH

Soloist: ALICE VAN SCHAGEN

CHORUS

EPISODE II

SCENE: RED CROSS HOSPITAL "SOMEWHERE IN FRANCE"

TIME: CHRISTMAS EVE, 1917

Red Cross Nurse MATILDA ROBERTSON
 German Soldier [a Lutheran
 minister] LELAND RICHARDSON
 English soldier ELIOT BEVERAGE
 Chaplain DONALD MANCHESTER
 American soldier LAWRENCE ROBERTS
 French soldier BOWMAN CUTTER
 Doctor WENDELL BARNEY

CHORUS

EPISODE III

SCENE I. AMERICAN SUNDAY SCHOOL (CHRISTMAS PARTY)

TIME: THE PRESENT

Teacher	MISS MARIA WHITTREDGE
Pupils	BETHANY SNOW
	MARGARET TALBOT
	ELEANOR KNIGHT
	GRACE PAUL
	HELEN LANE
	PRISCILLA ARNOLD
	VERKIN HATOBIAN
	MABEL EDGECOMB
	FRANK WALKER
	SHERMAN ARNOLD
	CHARLES ASTERN
	GORDON LANE
	JEANNETTE WATT

SCENE II. OFFICE IN INTERNATIONAL TRIBUNAL HALL

TIME: THE FUTURE

A Bulgarian	BURTON LEAVITT
A Roumanian	ELIOT BEVERAGE
Clerk	GEORGE BUCKNAM
A mine-owner in Poland . .	ARTHUR MEEKEN
A representative of Poland .	WENDELL BARNEY
Representatives of other nations	
Speaker	DONALD MANCHESTER
Angel	LILLA FRIES
Chorus	MEMBERS OF THE
	SENIOR DEPARTMENT
Organist	STANLEY W. ORCUTT
Pianist	HELEN CALHOUN

Scenery and properties . . .	RUTH NICHOLS
	RUTH JOHNSON
	CATHERINE HAIGHT
Costumes	MILDRED MAUS
	HELEN CONLEY
	GRACE SMITH
Staging and lighting . . .	LESLIE MARTIN
	ALFRED R. BEVENS
	MAURICE SHEDD

Associate director and prompter: BLANCHE SMITH

VIII. BIBLICAL MATERIAL

No attempt is made to give Bible references bearing on the question. The leader and members of the group should be familiar with the biblical principles of world-brotherhood. Such books as these are rich in suggestions:

Duncan, J. M., *The Teaching Values of the New Testament*. Pilgrim Press.

Fosdick, H. E., *The Meaning of Service*. Association Press.

Holt, Arthur E., *The Bible as a Community Book*. Pilgrim Press.

Hunting, H. B., *The Story of Our Bible*. Scribner's.

Kent, C. F., *The Social Teachings of the Prophets and Jesus*. Scribner's.

Lewis, John, *The Old Testament in the Twentieth Century*. Doran.

Meyers, A. J. W., *The Significance and Teaching Value of the Old Testament*. Pilgrim Press.

Rauschenbusch, W., *The Social Principles of Jesus*. Association Press.

IX. NEW VENTURES IN WORLD-FRIENDSHIP

In order to remind the group that progress is being made in brotherhood and that new ways are continually being sought to bring the peoples of the world closer together in Christian fellowship, material such as the following should be noted and discussed:

INTERRACIAL COMMISSIONS OF THE SOUTH

It is often said in the South, "the southern white man is the Negro's best friend." This ideal is nobly realized in those who best represent the white South, who are the leaders of its thought. No one knows the black man as these men and women know him. No one loves him as they love him. No one feels the responsibility as they feel it for Negro development, which depends upon them more than upon any others except the Negroes themselves.

The success of teachers and guides who are sent from the North depends both upon their sympathetic, discriminating and devoted understanding of their charges, and no less upon co-operation with these representative leaders. The true heart of the South welcomes as indispensable allies all those from the North who will enter the alliance. Northern supporters need to know, for the encouragement of their philanthropies and prayers, the number and strength of these southern partners of their cause.

Discrimination is necessary. Not every white southerner is the Negro's best friend, any more than every employer in the North is the workingman's best friend. But as there is a class of men of large affairs who are the best friends of the workingman, so there is a devoted and rapidly increasing leadership in the white South that is helping and guiding the colored people into citizenship, economic

prosperity, more enlightened morals, finer spirituality, life worth living. They are leading into mutually serviceable relations the two races, which must live and work together. Full account must, indeed, be taken of the many oppositions, injustices, exploitations, South and North, and the world over, which beset the upward path of a race long repressed. But our conceptions will be distorted, and our efforts will be ineffective or mischievous, unless we appreciate that the true heart of the South is devoted to Negro progress, and that this humanitarian force is affecting widely and deeply the general attitude and sentiment of the South. The current idealistic phrase, "the Southern white man is the Negro's best friend," is on its way to become a widespread reality.

One thinks at once of the "Interracial Commissions," better known as the "Committees on Race Relations." This is a recently developed agency, and has absorbed much from other movements. Wherever in the South there are enough colored people to make the problem of race relationship important, there is a county group of white people who are meeting frequently with a like number of representative Negroes. In these sympathetic conferences they unitedly forestall threatening troubles between the races. They correct misunderstandings. They circumvent injustices. They show the way to good farming, good schools, and every good thing for which occasion exists and can be created. This is all done in southern fashion, with the maximum of personal interest, and the minimum of machinery. For in the South mutual human understandings count for most and, outside of certain traditions, fixed rules are not permitted to interfere.

There is sufficient organization, too, effective and elastic. Leadership in this work centers in Atlanta, Georgia, with Mr. John J. Eagan, Dr. Will W. Alexander, Mr. R. H.

King, and their counsellors, men of broad and intimate understanding of what white men feel and think, of what colored men feel and think, and how men of both races can be brought to feel and think and act together.

This so human association "tells no tale" of all the good it does. When a lynching or a riot has been averted, the community, not the commission, is given credit for it. When schools are founded, when improved and co-operative methods are introduced into farming and industry, when just laws are enacted and fairer administration of law secured, in all these achievements the interracial committees are influential but inconspicuous. The scope of their influence is unlimited. For the advantage of either race is also the advantage of the other. And whatever works against one works against both. Cities and states learn what it is to be truly interracial, and men of both races, by thousands and tens of thousands, merge, unconsciously and inevitably, into the interracial committee.

Here is an example of its working. In one of the principal southern cities, the best white citizenship had labored in vain for years to secure a necessary appropriation for new school buildings, most of the public-spirited people thinking particularly of schools for white children. Year after year they were defeated at the polls, until the leaders of the interracial movement helped them to see the reason of their failure. In this moral cause they had not been moral enough. In their democratic purpose they had not been democratic enough. Victory could be won only by enlisting all the moral forces of the city, in a purpose beneficent for all. So the white leaders summoned in council the prominent Negro professional and business men, who were found to be a fine company. The apportionment of the millions needed was determined for white and colored schools. Then Negroes were registered as voters, in unprecedented

numbers. The measure went through, and the millions were voted, with no important opposition. The agreement of apportionment has been kept in letter and spirit. Other southern cities have done the same thing, in the same good faith.

The finest womanhood of the white South, "with a deep sense of responsibility to the womanhood and childhood of the Negro race, and also with a great desire for a Christian settlement of the problems that overshadow the homes of both races," determined, in a conference of all denominations from sixteen southern states, "that each local community form a Woman's Interracial Committee, which may include representatives from all religious, civic and social service bodies working in the community." The women's work is being done, in the personal, human, southern way—the way known best by southerners and those who have learned from them.

The Committees on Race Relations express the best spirit of southern life, and are a consummation of historic growth. After the Civil War, the suppression of the South was the repression of the best in the South, and the consequent intensification of racial troubles. When the colored race was released suddenly from the regulations of slavery, without opportunity, except in a few groups, to learn the sanctions of freedom, the South almost despaired of any practical adjustment of relations between the two races. Yet even then Henry W. Grady spoke in the name of many when he said, "Not in passion, but in reason, not in narrowness, but in breadth, may we solve the problem in calmness and truth." Then followed the co-operation of the best wisdom of the South with the epochal system of education created by General Armstrong, which has spread through continents. Distinguished names, too many to enumerate, have rendered services which Armstrong's vision made

clear. The racial problem no longer seems insoluble, for there is nothing that is insoluble, by love.—CHARLES HENRY DICKINSON, *Adult Bible Class Magazine*, March, 1925. Pilgrim Press.

MR. NASH BEHIND NEW CHRISTIAN ENTERPRISE IN TURKEY

On no subject is there greater diversity of opinion than as to the proper course for the Christian enterprise to follow in the republic of Turkey. It is almost impossible to reach a consensus of opinion as to what the situation now is, let alone what the future procedure should be. But it is clear that Mr. Arthur Nash, of Cincinnati, by his guarantee of the budget for the proposed Turkish-American clubs in that country, has interjected a new and lively element. Christian work in Turkey—if there is to be such a thing—must largely be built anew from the ground up. The project that Mr. Nash is backing proposes one method of doing this. It is a method worthy of close attention. The story of the latest Nash gift is simple. Mr. Nash was approached by Mr. Asa Jennings, for many years a Y.M.C.A. secretary working among the Christians in Smyrna. At the time of the Smyrna disaster Mr. Jennings distinguished himself by directing the rescue of thousands. It was he who induced the Turks to allow even Greek ships to come into Smyrna harbor and carry off refugees. He has implicit confidence in the word of honor of a Turk, once it is personally given, and says that he would rather work with Turks than with any of the other nationalities of the Near East. Mr. Jennings brought to Mr. Nash the assurance of responsible Turkish officials in Angora that they would welcome a resumption of the sort of service that the Y.M.C.A. has been rendering, providing that such service was conducted under the control of boards on which Turks had representation, and

that the name Christian did not appear in the title of the organizations thus carried on. Mr. Nash, who recently inspired his denomination, the Universalists, to raise a million dollar fund to be spent outside the work of the denomination, rose to the opportunity suggested by Mr. Jennings with a guarantee of a \$50,000 budget for five years. Mr. Jennings is now on his way back to Turkey, where the first club will be opened in Angora, the capital. In a few months he will be followed by Dr. John Bayne Ascham, who is leaving one of the conspicuous Methodist pulpits of Cincinnati to engage in this new religious adventure.

Reduced to its essentials, the enterprise which Mr. Jennings is starting in Angora is a Y.M.C.A., without the title. The title has been changed in order to omit the word Christian, which is an offense to Turkish susceptibilities. And the new title, Turkish-American clubs, is adopted as evidence of the basis of co-operation and mutual regard on which the work is to be done. Control will be in the hands of a board with six members, three Turks and three Americans, with the minister of education an ex officio member and chairman. Property will be vested in this board without reservation, and it is believed that in time the work will be supported largely from Turkish sources. Many will view the new undertaking with misgiving. The omission of the Christian label from what is to be a clear-cut piece of Christian work—the Turks make no objection to as much emphasis on the person and message of Jesus as Mr. Jennings and his associates may desire—will seem to some like disloyalty or unworthy compromise. It needs to be remembered, however, that when the Turk hears the word Christian he does not think of the political and military intrigues of Greeks, Serbs, Bulgarians. He thinks of the infamous near eastern diplomacy of Russia, France, Britain. He may not take to himself much unction: there has been plenty of

reason for the appellation, "terrible Turk." But if he has slaughtered, so, he knows, he has been slaughtered. If he disgraced himself in Smyrna, so did the Greek troops disgrace themselves in retreating on Smyrna. So the very word Christian has come to carry an import, with him, that keeps him away from Christ. The enterprise that Mr. Jennings is launching may be wise or unwise; right or wrong. Time will tell. Certainly it marks an adventure worth watching. To see this group of men leaving aside the formulas of the past, and going back into Turkey relying on their faith that the Turk will respond to a Christian approach when he is treated, not as a monster, but as a man and a brother, makes it possible to dream that, even in the Near East, some great new day for the Lord Christ may be about to dawn.—*Christian Century*, May 7, 1925.

THE BROTHERHOOD SCHOLARSHIP

Japanese students in New York City have conceived a plan for promoting better understanding between America and Japan—the establishment of a scholarship (\$1,500) for an American college graduate in Japan. When the plan was first proposed, forty-nine Japanese and two American students at once espoused it and gave \$250 down. But they did not rely solely on gifts. On March 9, 10, and 11, at the International House, the Japanese Bureau of the Cosmopolitan Club gave three plays—in English, by Japanese students—a musical drama, a farce, and a tragedy. The performances were highly successful and the amount needed was raised.

In announcing their plans for the brotherhood scholarship, the authors quote the mottoes over the entrance to the tomb of President Grant, on Riverside Drive, "Let Us Have Peace," and of International House, just across the

road from the tomb, "That Brotherhood May Prevail," and proceed as follows:

From across the great Pacific Ocean we hear the news that over there many people are struggling to bring forth the ideals which are being so effectively realized among us here. Yes, the youth of Japan is now earnestly seeking to substitute the ideals of Christianity and the best of Western civilization for the bloody sword of the Samurai. Now and then we Japanese who hold these ideals are accused of treason by some of our Jingoists, yet we cannot but continue our efforts. We realize that we can push forward boldly, as we know that in America there are many who sympathize with us and encourage us in our attempt to realize our ideals. But we should no longer content ourselves with poetic fancy and expression of good intentions. We have come to feel that the best way of promoting mutual understanding among the nations is by means of education. Since we know this to be true, why should we not put this into practice? We youths of Japan, who are being educated in America, have more sympathy and understanding for the American people than the Americans who have not had contacts with our own country have for us.

Exchange of knowledge and points of view is the most important factor in the promotion of understanding and harmony between nations, but it should be carried on mutually. The Occident should visit the Orient and understand its civilization to a much greater extent than it has in the past. We Japanese know that we cannot give you so much in many fields as you have so generously given us; but have the patience to seek for something good in old Japan with her history of 2,485 years. If you study her art, architecture, horticulture, literature, and other products of Oriental civilization, you will surely find that there is something worth investigation.

We students of Japan have the ardent spirit of youth in our desire to establish a scholarship which will enable an American student to study in Japan. It may seem a little adventurous for us students to hope to carry through the project which we are about to present to you. Many Japanese have thought

about some such project and even planned for it, but they have not carried it out. Perhaps we Japanese have been so accustomed to receiving that we did not realize the joy of giving and the truth of the saying—"It is more blessed to give than to receive." It seems as if this spirit has been monopolized by the American people, but the youth of Japan now realize this and wish to enjoy the privilege of returning some of the advantages which we have received. We venture to change our whole attitude in this matter, and wish to give freely in service to others, if necessary even to the point of sacrifice, hoping to combine in this service the old spirit of loyalty and sacrifice found among the Samurai or warriors of old Japan with the spirit of Christ.

So significant was this project considered by the editors of the *New York Times*, that a half-column editorial in a recent issue was devoted to it.—*International Goodwill* [bi-weekly bulletin of the Federal Council of the Churches of Christ in America], April 9, 1925.

A SCIENCE OF PEACE

In his singularly moving address at the Commemoration Day exercises at Johns Hopkins University on February 23, Mr. Owen D. Young said: "If it be possible to create a science of war, perhaps it may not be impossible to create a science of peace."

He maintained that idea of the development of a science of international relations, by the application of laboratory methods in the study of the causes and the occasions of wars and in the ascertainment of the facts pertaining to any and all international problems, in an address which dealt as he said with "a matter of business." He announced a program of action having for its object an instrument of service. He brought forward the proposal to establish at Johns Hopkins a school of international relations for the purpose of inquiry and research as to how the nations and the peoples of the world may better live together in

prosperity and in peace. He said: "Military men and engineers have delved into these secrets of every science and even created a science of their own in order that they might succeed in war. Suppose we marshal the resources of science and mobilize its results in order that we may succeed in peace."

A splendid conception initiating a constructive effort to make that conception actual by the mobilization of information in a single place about all the matters pertaining to international relations. Facts can be applied in this field as in every other. There is no single place in the world today, "whether library, or university, or government department," where anybody can go and learn all there is to be known of these fundamental facts and inter-relations.

The name chosen for the projected school is inspiring—the Walter Hines Page School of International Relations. It was the famous ambassador to England who said in the midst of the turmoil of the war: "Was there ever greater need than there is now for first-class minds working unselfishly on world problems? The ablest ruling minds are engaged in domestic tasks. There is no world-girdling intelligence at work in government." In his memory it is proposed now that such intelligence shall be summoned and set to work upon the matters of trade, psychology, diplomacy, economics, and a hundred other things that enter into international contacts and rivalries. The object is to create an agency whose exclusive business it shall be to study how to maintain peace among the nations of the world.

Johns Hopkins is the right place for the establishment of this new agency. It is our oldest research university and it is only an hour from Washington where are the great Library of Congress and the state and other departments, while it is distant enough to maintain its own independent character. Further, the university has the physical facilities

available for the school, and the million of endowment now sought can all be applied to the production of income for the support of the organization.

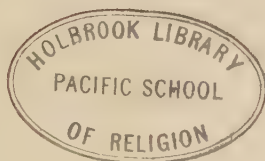
It is a worthy enterprise. How Walter Hines Page would rejoice over it!—Editorial, *Boston Herald*, April 8, 1925.

In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close-binding all mankind.

YOUNG PEOPLE AND THE CHURCH

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



THE UNIVERSITY OF CHICAGO PRESS
CHICAGO • ILLINOIS

COPYRIGHT 1925 BY
THE UNIVERSITY OF CHICAGO

All Rights Reserved

Published October 1925

Composed and Printed By
The University of Chicago Press
Chicago, Illinois, U.S.A.

A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

TABLE OF CONTENTS

	PAGE
INTRODUCTION	I
GENERAL SUGGESTIONS AS TO ORGANIZATION	3
SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS . . .	5
SUGGESTED PROGRAMS	8
A. Schedule of Meetings	8
B. Play or Pageant	12
C. Young People and Their Church	14
INSURING CHRISTIAN-EDUCATION VALUES	16
REFERENCE AND SOURCE MATERIAL	20
I. Church History	21
II. The Bible, Faith, and Doctrine	22
III. Meaning and Task of the Modern Church . .	27
IV. Material on Specific Problems	38
V. What Youth Thinks about the Church . . .	39
VI. How Leaders Interpret Youth's Place in the Church	48

INTRODUCTION

On many sides we see evidences of restlessness on the part of youths with regard to their relations to the church. Some go so far as to say that young people have no use for the church and are actually in revolt against it as well as against other institutions of society. More careful observers, however, see something else. In this critical, but nevertheless sincere, attitude of yours they believe that you voice that age-old spirit of the church, the prophetic call to build a new world "nobler than the last."

If you can be led to discover this true meaning of the church, you will rejoice in the forum it offers to the seeker after light and abundant life. If you experience the joy of making a real and worth-while contribution to its ongoing life, you will love it not alone for what it has been and is, but particularly for what it may be with your help. If you can gain that larger share in its fellowship and privileges which is justly yours, you will find it just the agency you need to make a more Christian world.

These convictions are in the background of the

project course which follows. It is offered as an interesting educational program for your young people's group. It is to be hoped that you will find the execution of these activities resulting in a more intelligent, devoted, and active loyalty to the church, the church as Jesus means it to be in this day and generation.

GENERAL SUGGESTIONS AS TO ORGANIZATION

1. The activities herein outlined are intended for students of later high-school age but they are equally interesting and can be more thoroughly executed by those who are older. Membership in the group should be made contingent upon interest and previous experience rather than upon age. Sunday-school departments or large classes, young people's societies, or combinations of both may make use of the program.

2. Effective execution of the plan requires that your group be organized in such a way as to carry out the various activities involved in this particular project. In some cases the general officers already serving will do; in most cases you will find it desirable to have special committees undertake the various portions of the work (see "Specific Group Activities," below). In this way the talents of all your members can be developed, and training in leadership and co-operation secured.

3. The plan provides for two regular meetings each week of the entire group and various items of outside work. You may use your Sunday-evening hour for presentation of informational

material in the form of talks and reports, your Sunday-morning class hour for discussion, and do committee work and other preparation as a mid-week activity. Many groups, of course, will not be able to give so much time each week and will have to make adaptations of the plan to meet their local situation. However, the use of both the morning and evening hours of meeting, available in most churches, in carrying out a unified project would lead to a solution of the vexing problem of correlating the young people's society with the young people's department of the Sunday school. From the standpoint of interest, you will find time to do work between Sundays, provided it seems to you worth while and is necessary to the successful outcome of your chosen purpose.

4. Your group should have a leader or counselor, the amount of whose direct work and guidance will depend upon the ability of the young people themselves to take the lead. Other helpers may be utilized, particularly when an activity requiring expert skill or knowledge is under way. For example, if your group decides to prepare and present the play suggested below (see "Suggested Programs," B), the services of a teacher of English and a dramatic coach will be needed.

A very important law of Christian education will be followed if all such adult helpers in the project are qualified, not only from the standpoint

of efficiency and skill, but particularly in respect to their fine Christian companionableness. In this way the wisely given assistance will play a large part in relating the life of your younger group to that of the adult life of the church.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

The various lines of activity open to groups and leaders interested in this project are as follows:

1. Meetings for presentation and discussion of material. While this material may be in the nature of subjects such as those given below (see "Suggested Programs, A. Schedule of Meetings"), it is expected that they will grow out of, and be closely related to, the other activities which your group is undertaking, such as the play, the exhibit, the every-member canvass, etc., described below. In case there is but one meeting each week for this purpose, there should be large opportunity offered for discussion. Too often the talk feature leaves little time for this.

2. Preparation and presentation of one or more of programs. You will, in most cases, wish to present your views upon subjects to your older friends in the church, and these programs will therefore be open to the public. More detailed suggestions regarding two such programs are given

later (see "Suggested Programs," B and C). In the case of the others, the plans are left to local initiative and originality.

3. An exhibit of materials to illustrate further the work which your group is seeking to do for the church. The precise theme and purpose of such an exhibit will depend upon the central activities of the group. It may be:

a) An exhibit of historical material depicting the history of the church, past and present, together with pictures, charts, and the like, showing what other churches are doing and this church should do.

b) A missionary exhibit showing life and problems on the field and the work being done by various benevolent societies and boards.

c) An exhibit which gathers together the facts and ideas discovered by the group in its study and investigation in notebook, picture, or chart form.

4. Indirect and direct participation in the annual every-member canvass of the church. Indirect, but extremely helpful and interesting assistance can be given by preparing and presenting before the church programs illustrating the work of the mission boards, making advertising and educational posters and the exhibit referred to above. All these will help to enlighten the church members and the canvassers. Direct help can be given by aiding in clerical work or acting as junior

members of canvassing teams. Write your denominational board for literature and suggestions on this point.

5. In connection with the project the way may be opened to secure for the young people more adequate representation in the governing bodies of the local church. In many churches there is great need of this. By conference and discussion with a committee representing the official governing body, a plan of representation may be worked out in the Christian spirit so that old and young can democratically and co-operatively work together through the one organization, the church. The converse of the problem may also be studied and plans made for securing the active acceptance on the part of the young people's group of their responsibility of supporting the church in its programs of worship, study, fellowship, and service, including pledges to its budget.

6. There are also additional activities which some groups may find acceptable in their programs, as:

a) Visits to other churches because of their historical significance or to those of other faiths to develop a sense of tolerance and appreciation.

b) Making and dedicating a Christian Flag.

c) Stereopticon lectures on subjects connected with the project as mission work, famous churches, etc.

d) Special study classes in church history, biographies of famous church leaders, comparative religions, missions, or social service. It is quite likely that such studies may be "outcomes" of such a project as the one herein offered and be taken up later.

7. Worship services will naturally be a part of the whole enterprise. The Sunday morning and evening meetings, and the special meetings as well, should have their devotional settings. The worship element can be very effective in the case of such a concluding program as that described under "Suggested Programs," C. Hymns, prayers, and other elements in these devotional services should be chosen in view of their relation and contribution to the central features of the project.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

- Sunday morning: Presentation of the plan. Group organization and appointment of committees
- Sunday evening: Talk: "What Jesus Meant by His Church"
- Midweek: Committee meetings and work on programs

Second week

- Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk: "A Brief Survey of the History of the Christian Church"

Midweek: Committee meetings and work on programs

Third week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk: "The History of Our Denomination"

Midweek: Committee meetings and work on programs

Fourth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Talk: "The History of Our Local Church"

Midweek: Committee meetings and work on programs

Fifth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: First talk in series: "Present-Day Problems of the Church," on "Creed versus Deed in Religion"

Midweek: Committee meetings and work on programs

Sixth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Second talk in series: "Present-Day Problems of the Church," on "Religion and Science"

Midweek: Committee meetings and work on programs

Seventh week

- Sunday morning: Discussion of topic of previous Sunday evening
- Sunday evening: Third talk in series: "Present-Day Problems of the Church," on "Social Issues Calling for Christian Leadership [war, race, industry, etc.]"
- Midweek: Committee meetings and work on programs

Eighth week

- Sunday morning: Discussion of topic of previous Sunday evening
- Sunday evening: Fourth talk in series, "Present-Day Problems of the Church," on "Organizing the Church for Co-operative Action"
- Midweek: Committee meetings and work on programs

Ninth week

- Sunday morning: Discussion of topic of previous Sunday evening
- Sunday evening: Talk: "A Program of Work for Our Church"
- Midweek: Committee meetings and work on programs

Tenth week

- Sunday morning: Discussion of topic of previous Sunday evening
- Sunday evening: Talk: "The Young People's Share in the Work of Our Church"
- Midweek: Committee meetings and work on programs

Eleventh week

- Sunday morning: Discussion of topic of previous Sunday evening
- Sunday evening: Talk: "The Young People's Share in the Privileges of Our Church"
- Midweek: Committee meetings and work on programs

Twelfth week

- Sunday morning: Discussion of topic of previous Sunday evening
- Sunday evening: Report of committee on "A Young Christian's Statement of Purpose"
- Midweek: Exhibit.¹ Committee meetings and work on programs

Thirteenth week

- Sunday morning: Discussion of report of previous Sunday evening and adoption of "Statement of Purpose"
- Sunday morning or evening (church hour): A Service in charge of the young people. Theme: "Young People and Their Church"
- Sunday evening: Round Table Conference: "What We Have Gained from this Project"
- Midweek: Play or Pageant¹

¹ The placing of these features at the times given is purely arbitrary. The play, if at all elaborate, will probably require more extensive preparation and should come later. The exhibit should be timed to precede the every-member canvass and may be held in connection with a midweek meeting of the church, or of the board of canvassers.

B. PLAY OR PAGEANT

1. Whether this dramatic feature of the project will take the form of a play or a pageant is a matter for your group to decide in the light of the materials discovered and talent available. In any case, the outline of scenes below may be suggestive. Possible titles are: "Our Church: Past, Present and Future," "The Church through the Eyes of Youth," "Tomorrow's Challenge to the Church," "Pilgrims, Old and New," etc.

ACT I

Scenes from the past history of the church, such as meetings in which important and critical issues were decided (as votes on temperance, slavery, missions, war, moral issues, etc.), changes in church policy and organization, dedications and rededications, meetings following fires or other catastrophes. Some groups may find it convenient to start with one or more scenes depicting denominational beginnings and then proceed to local scenes.

In setting forth these scenes effort should be made to show how the forefathers served their day and generation even though their views and plans were different from those of today.

ACT II

Scenes from the present life of the church revealing its growth and standing in the community;

the development of new plans and programs as to equipment, interchurch co-operation, and community service; and the outstanding needs and problems which are demanding attention. Meetings may be dramatized in which these questions are being discussed. The aim should be to give the audience an accurate and challenging analysis of the life and problems of the local church.

ACT III

In this portion of the play the group should set their imagination at work to present a constructive picture of their church's life, work, and problems as they will appear ten or twenty years hence, i.e., when the present young people are holding the positions of leadership and responsibility. In this as well as in preceding acts and scenes, emphasis should be laid upon the spiritual and moral leadership of the church as a social institution and the part that young people play, or should play, in its life.

2. In developing this drama, four phases of the work may be noted, namely:

a) *Gathering material*.—Much of this can be secured in connection with the topics suggested for presentation and discussion in the scheduled Sunday meetings. Additional material necessary can be obtained from an investigation of local church and community history. Study of old programs,

church records, interviews with old citizens and church members, literature from denominational boards, and other sources will help to stimulate the imagination of the young people to produce fruitful ideas. In this phase of the work the group counselor must take the lead in setting the group to work.

b) *Organizing the material to form the skeleton of a drama which has a real message.*—In this phase of the work the group and leader may have to call in the assistance of someone skilled in dramatics, but should not relinquish to such an associate the privilege of deciding upon the ideas to be set forth.

c) *Writing the play or pageant.*—This plan will require the joint efforts of the group and its counselor, and also some person skilled in dramatics.

d) *Rehearsing, costuming, and setting the stage.*—In leading this phase of the enterprise the dramatic critic will be the most helpful person.

C. YOUNG PEOPLE AND THEIR CHURCH²

1. An abundance of material for the service should be available from the talks, discussions, and investigations of the group during the preceding weeks. It may be presented in the form of

² A service of worship and fellowship planned and conducted by the young people.

talks by specially chosen representatives of the group, and should sum up the attitude and purpose of the young people with regard to their relation to the church. The climax of the service may well be the reading by your secretary of the "Statement of Purpose" which you have prepared and to which you have affixed your signatures.

2. Other elements in the program should also be the work of the group. Writing a prayer, or even a hymn, for the occasion, selecting a fitting Scripture passage, providing special music and acting as ushers, are all features which have excellent educational values for the young people.

3. A communion service may also be added to the program in view of the aim to make the hour one of reverent fellowship between old and young in the church. Such a feature would symbolize the relationship that should prevail in a Christian church among those of all ages and degrees of maturity, as each group endeavors to share with the entire constituency its ideals and attitudes.

4. Since the purpose of such a project as here-in suggested is that of providing for "forward steps" by all the young people, it is but natural to expect that there will be some who will desire at this time to join the church formally. If so, such a step should be provided for in the service. However, it should be kept in mind that joining the church is but one of many forward steps, some of

which have already been taken and many of which are still ahead. The plan aims to emphasize this continuity of growth and enlargement of purpose rather than limiting one's entrance into the fellowship to a single ceremony.

INSURING CHRISTIAN-EDUCATION VALUES

It is thought worth while to point out for the benefit of the leader and the group a number of facts to be kept in mind in order that the most significant and lasting results from the standpoint of Christian character development are obtained.

1. Many groups may be tempted to confine their activity to the talks and discussions which are suggested for the Sunday morning and evening sessions. Let it be said that the educational value of such intellectual activities will be greatly curtailed unless they arise from, or at least find close relationship to, such projected activities as the presentation of a play, preparation of an exhibit, assistance in the every-member canvass, or other similar enterprises. It is the participation in these which forms the habits of church loyalty, of service to others, of Christian co-operation, and of accepting responsibility. If one had to abbreviate the total program, consideration of educational values would suggest fewer talks and dis-

cussions and more time given to planning and carrying forward the other activities.

2. Do not follow the outline herein given in a mechanical fashion. It is to guide and stimulate leaders and groups to make their own plans and not be made a substitute for resourceful thinking. The degree to which it is of value will be measured by the extent to which it is adapted to meet local needs and problems. It may be that the use of some of the suggested activities will grow out of some local event or situation. Likewise, it may develop that the course of the project will be in quite another direction from that proposed. The essential points are that the starting-point be a real situation, that the young people participate whole-heartedly, and that a real contribution is made to the church's life.

3. In case the play is made one of the central features of the project, let it be viewed as a real message to the church. The young people should actually feel themselves directed of God as the prophets of old to "forth-tell" his truth. Nor should the desire for a technically finished and artistic presentation outweigh the purpose to present a message. The former is too often the predominating motive. It is hoped that the audience will forget to applaud technical skill because they are thoughtfully impressed by the ideas set forth.

The values to the young people also will be found, not in their dramatic skill, but in their earnestness, thoughtfulness, and humility.

4. In this connection, it may be pointed out that such a project offers an opportunity to arouse a spirit of real worship. This will make it possible for opening devotional services at the morning and evening meetings to be centered about actual needs and avoid the vagueness and abstractness so frequently observed. At other times, also, worship can be naturally entered into. It is not unusual for the actors in a religious drama to preface their performance with a prayer service behind the scenes.

5. Arrange to have the various sub-projects develop in such a way as to produce a climax in the series of experiences. The order suggested in the "Schedule of Meetings" is planned with this purpose. However, in many situations another order may be far more effective. When the discussions, talks, committee work, and other activities are viewed as all contributing to a concluding project of sharing the group's views with the entire church then they take increased value from the motive to help others in the very near future.

6. A large portion of the educational value will be dependent upon the amount of effort put forward by the members of the group. The proj-

ect offers a real test of good leadership. If the group counselor does too much of the work and the younger members passively acquiesce, relatively little value will come to them. The leader will need to prepare himself carefully if he is to draw out the interest and energy of his group.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

NOTES

REFERENCE AND SOURCE MATERIAL

As will be noted in the foregoing plan, much of the educational value of this project would be lost if all the source material needed were put into text form for study. Both from the standpoint of setting the members of the group to work to find the answers to their problems in life about them and to insure freshness of material, this section is organized somewhat differently than in the case of a text. For the most part it consists of lists of sources classified on the basis of types of material. In addition to the lists of references, some typical examples are given to explain the nature of the help that is available and to start the thinking of the members of the group. The attempt has been made to strike a proper balance between doing the group's work for them and giving no help at all.

It is also difficult to prepare a list of sources which will be adaptable to groups in various denominations and types of local churches. Since the object of this course, however, is to develop intelligent and active loyalty to the church through direct contact with it, it is again emphasized that the best experience is that obtained by the procedures suggested above. First-hand investigation

of local church history, participation in the significant activities of the church, study of periodicals and pamphlets setting forth denominational programs, and the preparation of the "Statement of Purpose" are worth more than mere book study. The general titles given below should be viewed as of secondary value to the rich supply of source material immediately at hand in every local church.

The inclusion of the typical source material has been made possible by the kindness of the several publishing-houses in allowing the quotation of the specified sections from their publications. The author takes this occasion to express his appreciation and thanks.

I. CHURCH HISTORY

- Boone, Isley, *The Conquering Christ*. Scribner's.
- Gilbert, G. H., *A Short History of Christianity in the Apostolic Age*. University of Chicago Press.
- Grant, F. C., *The Early Days of Christianity*. Abingdon Press.
- Hutchinson, Paul, *The Spread of Christianity*. Abingdon Press.
- Moore, E. C., *The Spread of Christianity in the Modern World*. University of Chicago Press.
- Rowe, H. K., *Landmarks in Church History*. Scribner's.
- Tucker, R. L., *Builders of the Church* [Biography]. Abingdon Press.
- Walker, Williston, *Great Men of the Christian Church* [Biography]. University of Chicago Press.

II. THE BIBLE, FAITH, AND DOCTRINE

Abbott, Lyman, *What Christianity Means to Me*. Macmillan.

Bosworth, Edward I., *What It Means to Be a Christian*. Pilgrim Press.

Brown, Charles R., *The Larger Faith*. Pilgrim Press.

Brown, Charles R., *The Modern Man's Religion*. Macmillan.

Cook, E. A., *Christian Faith for Men of Today*. University of Chicago Press.

Fosdick, Harry E., *The Modern Use of the Bible*. Macmillan.

Sheldon, Frank M., *The Bible in Our Modern World*. Pilgrim Press.

Streibert, Muriel, *Youth and the Bible*. Macmillan.

Swain, R. L., *What and Where Is God?* Macmillan.

There are four ways in which to know the Bible. The first is to be acquainted with its beauty spots, and this, of course, is the way in which the great majority of people know the Book. Some of the choicest narratives in the Old Testament, notably the matchless stories of Joseph, a few of the greatest Psalms, pre-eminently the 23d, select samples of the resonant eloquence of Isaiah, a few of the parables of Jesus and the Sermon on the Mount, some of Paul's supreme passages, especially the 13th chapter of First Corinthians—such is the Bible which most people know. . . .

The second way to know the Bible is to know its individual books. Many a man has vainly struggled to find interest and sense in some sections of the Scripture, like a collection of prophetic sermons in the Old Testament or an epistle in the New, and then, discovering what the book really was about, what kind of man wrote it, to whom he

wrote it, has seen the light break until what was dull and opaque became luminous and clear. . . .

A third way to know the Bible is to know its characters. For the Bible is biography and he who would understand its meaning must familiarly acquaint himself with the men and women who throng its pages and illustrate its truth. . . .

Its men and women must be real people in his imagination and his affection. He must come up to what the Bible says by way of the lives through whom the Bible says it, until Amos the shepherd of Tekoa, or Hosea of the ruined home and broken heart, Peter the vacillating changed to rock, or Paul of the indwelling Christ and the unconquerable passion for the Cross, are his familiar friends.

But indispensable as are these three ways of knowing the Book—its beauty spots, its individual writings, its revealing characters—all of them together are not enough. Only as a man is able to trace up through the whole Scripture the development of its structural ideas does he really know the Bible.

To start with God conceived like a man who walks in a garden in the cool of the day, or as one who comes down from the sky to confuse men's speech lest they should build their tower so high as to reach his home; to know the road that leads out from that beginning until in the New Testament God revealed in Christ is the spiritual Presence in whom we live, and move and have our being, whose name is love, and whose temples are human hearts; and to be able in any book or passage to locate oneself with reference to this progressive revelation of the meaning of God—that is to know the Bible. . . .

From our youth up many of us have been familiar with the phrase "progressive revelation." It is a good phrase. But now the means are in our hands to fill it with

rich, substantial content. Not only can we believe that the Bible does represent a progressive revelation, but we can clearly and in detail watch it progress. We can know where the Scripture's major ideas started; we can trace the routes they took; we can watch them in periods of rapid traveling and in days when the going was difficult and slow. We can enter into their defeats, their hair-breadth escapes, and costly victories; and we can see the way the Gospel of Jesus carried them up to a great height "not to destroy, but to fulfil."

That is the new approach to the Bible.

Certain results follow from this approach which ought to give relief to the thought, and power to the work, of every preacher who uses it.

For one thing, we are saved by it from the old and impossible attempt to harmonize the Bible with itself, to make it speak with unanimous voice, to resolve its conflicts and contradictions into a strained and artificial unity. How could one suppose that such internal harmony ever could be achieved between writings so vital and real, springing hot out of the life of the generations that gave them being, and extending in their composition over at least twelve hundred years?

The task of harmonizing such ethical conceptions with the Sermon on the Mount surely is too much for human wit or patience. The Old Testament exhibits many attitudes indulged in by men and ascribed to God which represent early stages in a great development, and it is alike intellectually ruinous and morally debilitating to endeavor to harmonize those early ideals with the revelations of the great prophets and the Gospels. Rather, the method of Jesus is obviously applicable: "It was said to them of old time but I say unto you."

Moreover, the new approach to the Bible saves us

from the necessity of apologizing for immature stages in the development of the Biblical revelation. From the beginning of the church many things in the early documents have been a stumbling-block to the faithful. . . . It gives to us a comprehensive, inclusive view of the Scriptures and enables us to see them, not piecemeal, but as a whole. Those of us who accept the modern knowledge of the Bible as assured and endeavor to put it to good use are continually being accused of tearing the Book to pieces, of cutting out this or that, and of leaving a mere tattered patchwork of what was once a glorious unity. The fact is precisely the opposite. The new approach to the Bible once more integrates the Scriptures, saves us from our piecemeal treatment of them, and restores to us the whole book seen as a unified development from early and simple beginnings to a great conclusion. . . .

This, then, is the conclusion of the matter. It is impossible that a Book written two to three thousand years ago should be used in the twentieth century A.D. without having some of its forms of thought and speech translated into modern categories. When, therefore, a man says, I believe in the immortality of the soul but not in the resurrection of the flesh, I believe in the victory of God on earth but not in the physical return of Jesus, I believe in the reality of sin and evil but not in the visitation of demons, I believe in the nearness and friendship of the divine Spirit but I do not think of that experience in terms of individual angels, only superficial dogmatism can deny that that man believes the Bible. It is precisely the thing at which the Bible was driving that he does believe. Life eternal, the coming of the kingdom, the conquest of sin and evil, the indwelling and sustaining presence of the Spirit—these are the gist of the matter once set forth in ancient terms, but abidingly valid in our terms too, and

valid also in other terms than ours in which our children's children may express them.—HARRY EMERSON FOSDICK, *The Modern Use of the Bible*.³

The following creed formulated and adopted by the young people of South Congregational Church, Concord, New Hampshire, is an illustration of the new approach suggested in this plan for receiving younger persons into the church fellowship. This statement was worked out in a series of Lenten conferences with the pastor in which the joy of creating something of their own stimulated the members of the group to real thinking. The church committee were almost overcome when asked if they would receive the prospective members on their own statement of faith, but in the face of the serious attitudes of the young people, willingly acceded to their request:

God.—We believe in God, the Supreme Being who rules over all, the Creator of the universe and all life therein, the loving Father, the Protector, and the Councillor.

Jesus Christ.—We believe in Jesus Christ, the Son of God, the Saviour of men, the Agent of God who taught man the ways of God and good-will towards men, and who died on the cross to prove the depth of God's love for man.

Holy Spirit.—We believe that the Holy Spirit is the spirit of God, the Spirit that descends on Jesus, the Spirit behind conscience which counsels and directs us, and the Spirit animating all sincere worship of God.

Church.—We believe that the Church is a union of the

³ Copyright, 1924. Published by the Macmillan Co., and reprinted by permission of the Macmillan Co.

followers of Christ existing for the purpose of teaching people to live Christ-like lives, and we believe that our relationship to the Church is such as to require of us that we support it financially, believe in its creed, further its purpose and aims, attend it regularly, and actually try to *live a Christian life*.

Creation of the Universe.—We believe that the universe has been created and is being created by God according to the Creator's laws, and presumably will last forever.

Immortality.—Due to our conception of God and a certain instinctive faith, we believe in the survival of the spirit—in a life with God where justice is done.

Bible.—We believe that the Bible contains the teachings of God as they were interpreted and written by men, and form a religious standard for Christians.

To be a Christian.—We believe that to be a Christian is to believe in God and the Bible, and try to meet our own problems of life in the same high spirit in which Jesus met His problems, and to extend throughout school and community the highest standards of Christian character.

III. MEANING AND TASK OF THE MODERN CHURCH

Calkins, Raymond, *The Christian Church in the Modern World*. Macmillan.

Committee on the War and the Religious Outlook. Five volumes published by the Association Press:

Religion among American Men.

The Missionary Outlook in the Light of the War.

The Church and Industrial Reconstruction.

Christian Unity: Its Principles and Possibilities.

The Teaching Work of the Church.

Edwards, R. H., and Ward, H. F., *Christianizing Community Life*. Association Press.

- Ellwood, Charles A., *Christianity and Social Science*. Macmillan.
- Fosdick, Harry E., *Christianity and Progress*. Revell.
- Grenfell, Wilfred T., *What the Church Means to Me*. Pilgrim Press.
- Hodgkin, H. T., *The Christian Revolution*. Doran.
- Holt, Arthur E., *Social Work in the Churches*. Pilgrim Press.
- Inquiry, The, *Why the Church?* Association Press.
- Ryan, A. L., and Betts, G. H., *When We Join the Church*. Abingdon Press.
- Tittle, E. F., *What Must the Church Do to Be Saved?* Abingdon Press.
- Ward, Harry F., *The Social Creed of the Churches*. Abingdon Press.

SEEKING THE WAY

No one will question that there has been an alarming lowering of general standards during the past few years. There are few who will deny that the churches might do much more than they are now doing to turn people from evil to good. It is high time some inquiry was made as to what ails the churches. Are they indeed "losing out to jazz"?

Certainly a change has come over them. And this has been partly voluntary. Soon after the war an American journalist, now managing editor of one of the most important dailies of the Middle West, was assigned to write a series of articles on what American churches were doing. On this task he traveled through many States, being cordially received wherever he presented himself. He visited parishes and central offices of great denominations. He was shown charts, pamphlets, form letters, plans for conducting drives. He found great interest in the mechanics of lifting mortgages, raising endowments and providing for budgets.

He saw sets of offices in which were ranged alert executives in charge of departmental work.

The conclusion this journalist reached is given in his own words: "Somebody has sold the churches efficiency, but has not sold them anything else." What he had failed to find in satisfactory quantity was the something else which he had expected to encounter in an investigation of things religious.

Perhaps this newspaperman was expecting a good deal when he was disappointed at evidences that many of the managers of church affairs looked upon their enterprises as so many business concerns. He would have liked to catch breaths of an atmosphere less of this earth, to have heard a Savonarola proclaiming his allegiance to things eternal in a voice bringing a great city to its knees, or to have met a modern Francis of Assisi espoused to his Lady Poverty. The "something else" which he missed is not to be produced by any perfection of organization, but by a spirit moving through the lives of men.

There are modern saints, many in every city, a few in every neighborhood, but the thing which distressed the reporter was that the great central offices through which he passed were not set to produce saints. Their obvious purpose was to imitate business organizations contrived for necessary but somewhat different ends.

The nature of mankind has responded in former ages to undiluted religious appeals, even though worshipers were obliged to go down into cellars and tombs for worship, as was done when Christianity was gaining converts in ancient Rome. The Wesleys preached to thousands in the open fields, and in countless other periods it was shown that the spirit of religion was not dependent on gorgeous temples made with hands or on any elaborate fittings.

Perhaps the churches have not been bold enough in re-

cent years. In an age of tremendous organization it may be that some of the responsible leaders have been content to follow and take advice from those who were not headed in the same direction.

If a church is to stand forth in its full glory, it must be as leader and not as follower. It must be itself, and not make any attempt to be somebody else. Many people are today listening for a voice that will carry conviction—one that will speak from inward certitude.

The churches have been trying out efficiency, which is necessary, of course, but not a fulfillment of what they believe to be their commission. When they again make themselves the teachers of multitudes it must be in their essential character, as bringers of tidings without which men perish, as prophets of the Eternal.—Editorial, *Boston Globe*.

The extent to which the Church as an institution shall itself engage in practical activities of social betterment is one which cannot be answered by a generalization. This must necessarily be determined in large measure by the special conditions in which a given church finds itself. Every local church should have its own forms of social ministry, which it carries on in the interest of the community welfare, and the particular conditions in certain communities may lay upon the church the responsibility for a great program of practical service. Certainly if there are human needs which are not being met by other agencies, they present to the church a clear call either to undertake a program of special effort in its own name or to see that other means of meeting the need are called into being.

The distinctive function of the Church, however, in the securing of a better social order does not lie in a multitude of independent administrative efforts, but in being the never-ceasing inspiration of such efforts by all Christian

men in their various capacities as employers, employees, or socially-minded citizens. The Church should by its preaching so effectively hold up the Christian ideal, and make so clear what is involved in its application to the existing social conditions of the present day, that it will be constantly sending out its members to give themselves whole-heartedly to social betterment and thus be the great dynamic of a host of practical endeavors toward a more Christian society.—COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK, *The Church and Industrial Reconstruction*, pp. 233, 234. Association Press.

The Church's educational purpose cannot be accomplished by short cuts—by the study of the facts of Biblical history, by the memorization of texts, by a term of indoctrination in a pastor's class, or by other schemes for imparting religious information. All of these may be good in their place; but they are only parts, and cannot constitute the whole. Religious education means growth in Christian living through guided experience therein. It means the development of Christian attitudes, Christian purposes, Christian standards of conduct, Christian convictions, a Christian way of life in each succeeding stage of the enlarging experience of childhood, youth, and maturity. The fulfilment of the Church's educational purpose requires nothing less than continuous fellowship in the whole of its life and work.

The converse of this is that all of the Church's life and work, as a whole and in its various parts, may properly be tested and evaluated in the light of its teaching purpose. Does this or that item of its program contribute as it should to the realization of that aim? Is the preaching from its pulpit, for example, a disconnected string of oratorical efforts upon passing topics of the day or such as

builds people up in the knowledge and love of God? Does its public worship bring the congregation into the presence of God, and open their minds and hearts to His love and truth? Does it give them a clearer vision of what the Kingdom of God means for our industrial and social and international life and send them out with a new determination to work for it? Do people come to this particular Church to learn, to serve, and to grow, or to be coddled in spirit and confirmed in their prejudices? Is its evangelism of the spasmodic, crowd-psychology type, or constant, sustained, and constructive? Does it merely "give to missions," or is it really interested in extending its fellowship, in intelligent and sympathetic fashion, to its brothers in foreign lands? Does its philanthropy involve paternalism or fellowship? Is its social service institutional only or personal?—COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK, *The Teaching Work of the Church*, pp. 42, 43. Association Press.

A SOCIAL CREED OF THE CHURCHES

We believe in taking Jesus in earnest, making His social and spiritual ideals our test for community as well as for individual life. We believe in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: "Love thy God and love thy neighbor." We believe this pattern ideal for a Christian social order involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in co-operation with our fellow human beings, and with God, in the everyday life of society and in the development of a new and better world social order.

Translating this ideal

1. Into education means:

- a)* The building of a social order in which every child has the best opportunity for development.
- b)* Adequate and equal educational opportunity for all, with the possibility of extended training for those competent.
- c)* A thorough and scientific program of religious education designed to help Christianize everyday life and conduct.
- d)* Conservation of health, including careful instruction in sex hygiene and home building, abundant and wholesome recreation facilities, and education for leisure, including a nation-wide system of adult education.
- e)* Insistence on constitutional rights and duties, including freedom of speech, of the press, and of peaceable assemblage.
- f)* Constructive education and Christian care of dependents, defectives and delinquents, in order to restore them to normal life whenever possible, but with kindly segregation for those who are hopelessly feeble-minded. (This means that such institutions as the jails, prisons, and orphan asylums should be so conducted as to be genuine centers for education and health.)
- g)* A scientifically planned program of international education promoting peace and good-will and exposing the evils of war, liquor, illiteracy, and other social sins.

2. Into industry and economic relationships means:

- a)* A reciprocity of service—that group interests, whether of labor or capital, must always be subordinated

- to the welfare of the nation as a whole, and that society in its turn must insure justice to each group.
- b) A frank abandonment of all efforts to secure unearned income, that is, reward which does not come from a real service.
 - c) Recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited right of private ownership is un-Christian.
 - d) Abolishing child labor and raising the legal age limits to insure maximum physical, intellectual, and moral development.
 - e) Freedom from employment one day in seven.
 - f) The eight-hour day as the present maximum for all industrial workers, and a reduction to the lowest point that is scientifically necessary to produce all the goods we need.
 - g) Providing safe and sanitary industrial conditions especially protecting women.
 - h) Adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.
 - i) An effective national system of public employment bureaus to make possible the proper distribution of the labor forces of America.
 - j) That the first charge upon industry should be a minimum comfort wage, which will enable all the children of the workers to become the most effective Christian citizens.
 - k) Adequate provision for impartial investigation and publicity, conciliation, and arbitration in industrial disputes.
 - l) The right of labor to organize with representatives of their own choosing, and to a fair share in the management.

- m*) Encouragement of the organization of consumers' co-operatives for the more equitable distribution of the essentials of life.
 - n*) The supremacy of the service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital, and the most equitable division of the product of industry that can be devised.
3. Into agriculture means:
- a*) That the farmer shall have access to the land he works on such terms as will ensure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.
 - b*) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.
 - c*) That there shall be every encouragement to the organization of farmers for economic ends, particularly for co-operative sales and purchases.
 - d*) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.
 - e*) That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.
 - f*) That there shall be a widespread development of organized rural communities, thoroughly democratic, completely co-operative, and possessed with the spirit of the common welfare.
 - g*) That there shall be the fullest measure of friendly

reciprocal co-operation between the rural and city workers.

4. Into racial relations means:

- a) The same protection and rights for other races in America that we ourselves enjoy, especially legislation against lynching.
- b) Eliminating racial discrimination, and substituting full brotherly treatment for all races in America.
- c) The fullest co-operation between the churches of various races, even though of different denominations.
- d) Special educational and social equipment for immigrants, with government information bureaus.

5. Into international relations means:

- a) The removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations.
- b) The administration of the property and privileges within each country so that they will be of the greatest benefit not only to that nation but to all the world.
- c) The replacement of the old practices of secret diplomacy and secret treaties by open methods and recorded agreements.
- d) A permanent association of the nations for world peace and good-will, the outlawry of war, and the settling of all differences between nations by conference, arbitration, or in an international court.
- e) The replacement of selfish imperialism by such disinterested treatment of backward nations as to contribute the maximum to the welfare of each and of all the world.
- f) The abolition of military armaments by all nations except for a small police force.
- g) The withdrawal of the church as an institution from

the support of war in any form. (This would still leave the individual free to do as his conscience dictates.)

We believe that it is only as our churches themselves practise the Jesus Way-of-Life in the fullest sense—translating these social standards into the daily life of the church and the community—that we can ever hope to build the Democracy of God on earth.—Proposed by the COMMISSION ON SOCIAL SERVICE OF THE CONGREGATIONAL CHURCHES as a basis of discussion at the National Council Meeting, Washington, D.C., October, 1925.

A PUBLIC CONSCIENCE

During a session of the conference on opium a missionary was denounced by one of the official delegates who declared that the missionary had exceeded the limits of courtesy. The missionary, whose life is devoted to an attempt at helping people escape the living death that opium imposes, had declared that the people of India as a whole wished to restrict the drug to medical and scientific uses.

Apparently the missionary conceived of his office in society as akin to that of the conscience in a human being. Those who have gained an acquaintance with conscience know that it is a rough something that cannot be called polite. It penetrates shams, tears away masks, and has a way of telling the truth so that it hurts. Any conscience doing less is unworthy of the name.

Much is being said about the change in the functions of the ministry. It is pointed out that a few generations ago the men who occupied pulpits of a Sunday were charged with a variety of functions, most of which have been taken over by other agencies. . . .

There is, however, a field in which men dedicated to the things of the spirit can have as their own, if they but

enter in and take possession. They may become the public consciences of their communities, aiming to stir bodies of people to higher purposes, to lift them from the sordidness of the race for money, to rescue them from the tinsel world in which they seek amusement. . . .

Every now and then a minister of religion, sometimes in one church, sometimes in another, dares to be what the man on the street expects him to be. Popularity does not always follow, as the conscience is not exactly a popular organ. But there is respect and the voice is heard. Our lives, both public and private, are the healthier for constructive criticism. Unless they are subjected to something of the sort they are almost certain to grow worse rather than better.

There are always a few ministers who take their positions on the highest ground and never leave it. There are never likely to be too many such for the good of the world. A community, just like an individual, needs a conscience that works. Whoever qualifies himself for this office and speaks out without fear or favor becomes a healer of the spirit.—Editorial, *Boston Globe*.

IV. MATERIAL ON SPECIFIC PROBLEMS

The work which the church is challenged to do, and is in part accomplishing in the case of such problems as missions, world-peace, social service, industrial democracy, and the like, would require too great a list of books. The leader should consult his denominational departments and other agencies in charge of these specific tasks.

In the case of particular denominational problems, use should be made of whatever material is

available, such as church manuals, catechisms, yearbooks, histories and biographies, reports of boards and societies, charts, maps, etc. Much free literature can be obtained by writing to denominational headquarters.

V. WHAT YOUTH THINKS ABOUT THE CHURCH

Every group should be familiar with the work being done by the young people of their denomination. What the present student generation of Christian young people are thinking is shown in the report of the last quadrennial convention of the Student Volunteer Movement at Indianapolis as well as in four pamphlet discussion courses prepared and used in college discussion groups preliminary to the convention, namely, *Youth and Renaissance Movements*; *Economic Problems and the Christian Ideal*, and *Racial Relations and the Christian Ideal*, all by the Committee on Christian World Education; and *International Problems and the Christian Way of Life*, by the National Conference on the Christian Way of Life. Another reflection of the intense Christian ideals of the young people of today is found in the book, *Through the Eyes of Youth*, published by the Abingdon Press. It contains a verbatim account of the addresses delivered at the conference of Methodist young people at Louisville.

WHAT I WANT FROM THE CHURCH⁴

The subject I'm to speak on is a hard one. Hard for this reason, there are so many things that I want from the church that I had a hard time choosing among them. There is something radically wrong with the church, otherwise the young people would like to go there. We manage to enjoy school, in spite of the grind and work; the schools have managed to make their work attractive. And I am going to show where the church has failed in comparison with the schools.

There are some things which this church in particular lacks. I shall speak of those first, then go on to the subject of what churches in general lack. First, there is the matter of room. Young people like plenty of it; they are used to it; they demand it. At our high school new additions have just been made. The school board recognizes the fact that students require room if they are to do their best work. But does any one look forward to coming to the church to classes and meeting as one class does in the upstairs hallway, where all the noise reaches them, drafts come up from the front door, and some one is continually crawling over them to get into the adjacent room?

Another thing which is really so obvious that it hardly needs mentioning is the matter of socials. We need more of them. One reason why we haven't had more is because those we have held have not been much of a success. If they had been very successful, popular opinion would have demanded more, and we would have had them. Now there are two reasons why they haven't been a success. Invariably the night picked for a social is one on which some big school event is scheduled. Tonight for instance, there is a

⁴ At a banquet of the high-school department of the church school, two young people were asked to speak on this subject. These are the remarks made by one of the young people.

big basketball game on. I wanted to see it. All of us did. And a good many went; the rest of you have for reasons of your own chosen to come here. To tell the truth, if I hadn't promised to speak before I knew of the game I wouldn't be here. This ought to be avoided. Another reason for lack of success is this: we can't start any plan without the help and advice of our teachers. But our teachers have other interests, outside work, that demand their time. They can't be bothered. But at school we can always get a hearing from any teacher at almost any time.

That is the whole thing. What we are used to at school, we find lacking in the church. The atmosphere of the church is entirely different from the atmosphere we are accustomed to at school and at home. It was aptly stated by one of my teachers at school that "the eighteenth century freed men, the nineteenth century freed women, and the twentieth century freed children." We children have been allowed to do every conceivable thing within the last twenty years: we run a magazine board, we govern our schools by a student council, we finance theatricals. In the homes and schools the child has become the center of interest. Here is my point, when we enter the church what happens? We enter the place where our elders rule. We don't understand it. We are no longer the center of interest. There is no longer use for our initiative. Our writers, speakers, actors, cartoonists, what use is there for them? Of course we have an occasional play. And they have been huge successes. Why not? We did the work. But at school we have something on all the time. Not once a year but once a week or more. We need an outlet for our initiative. The church needs to recognize that we possess it. It is behind the times. Let them ask the schools how they are run. They will find the students run them, and perhaps as successfully as our elders run the church!

Because of this difference in atmosphere, though we join the church with enthusiasm, we soon become lukewarm. We actually become hypocrites. We are forever trying to be that which we are not. What I have been trying to say is this: Most of these reforms cannot be instituted by our elders. Many of them can help us, back us up, but it's time that you, the young people of our church, took the lead. It's up to you. What are you going to do about it? — EIGHTEEN-YEAR-OLD HIGH-SCHOOL SENIOR, *Church School*, August, 1924.

WHAT YOUTH THINKS

A church in New York City invited some young people Sunday to tell their elders what youth is thinking about them. It was a daring experiment, and inasmuch as frankness is one of youth's potent qualities, it produced some very excellent results. A young man stepped into the pulpit.

"The only way to teach us anything," he explained to the grave seniors who composed the congregation, "is not to tell us what to do, but to set us an example." Youth, he went on, doesn't find its love for jazz and irrepressible ways of living in its own head, but from observing what its elders are up to. And he closed his remarks with this profoundly acute suggestion: that the level of American life will be raised not by parental "don'ts" but by an effort on the part of the older folks to illustrate life to youth by living affirmatives.

Here was the parable of the beam and the eye with a vengeance. It is a restatement of that hoary truth which merits examination. Everywhere one hears sententious elders expressing alarm about the ways of youth and the prospects of civilization, because youth seems to be what it is. But how about pausing a moment to look about and see just what the elders are offering youth by way of exam-

ple? And what does youth see? It sees "success" (meaning money and power over material things) represented as the motto of American life. It sees education run increasingly upon the theory that it should train men to become successful rather than to be well-grounded, well-balanced, thinking individuals. And, seeing all this, youth recalls that this same scramble for possessions and power, indulged in by "practical people," has landed the world in the worst morass in the history of modern times. Small wonder that youth suggests a few affirmative examples of living are now in order among the claimants of power."—Editorial, *Boston Globe*, February, 1925.

IS OUR CHURCH NECESSARY?⁵

The question of how great an influence our church exerts was taken up by about forty young people of high school age in a department of our church school. Their first step in answering the question was to go among prominent people in our town and interview them for their opinions as to the importance of our church to the interests of their work. Then each individual in the department expressed briefly whether he thought our church necessary and what its influence had been on him. Next, a committee of five met to gather together the material which had been brought in. As they discussed this material they found that it fell into three groups under the heads of the indi-

⁵ This essay, submitted by the Senior Department of the Court Street Methodist Episcopal Church, Rockford, Illinois, was awarded first prize in a contest conducted by the Religious Education Association in 1925 for young people of high-school age upon the subject, "Does It Make Any Difference to Our Town Whether or Not the Church Continues Its Sunday Services and Other Activities?"—Reprinted from *Religious Education*, June, 1925.

vidual, the home, and the community, each of which was taken up separately.

That our church affects the lives of all of us individually was a point emphasized. In a church are met people who are trying to lead clean lives, for otherwise they would not be prompted to attend such an institution. Religious training inspires right living and clean thinking, helps one to be honest in everything he does, increases self-control, better understanding of the foreign born, and urges obedience of the law.

In our Sunday school our religious sense is developed. This is done by making a study of the Bible and teaching about characters who have influenced civilization and therefore are the best kind of ideals for us to have. The worship services in the church develop the mind along new lines of thought. Then, too, the church is the influence which helps our inner life, for depth and thoughtfulness are encouraged by talking over spiritual matters.

We have beautiful hymns and anthems in our church, suited for every age and type of person, which are capable of carrying inspiration that perhaps other mediums might not be able to do. The organ music, in itself, also is helpful to worship. Prayer is, perhaps, the greatest help because it makes for depth of spirituality that furnishes a background for character and personality, in other words, for our inner life. Our church teaches us that this inner life helps make us ready for service when the opportunity comes.

Some of the young people considered the effect upon the individual closely allied with the effect upon the home since the latter is made up of individuals. They carry the ideals from the church to the home, making the atmosphere more pleasant there from the benefits they have gained from the church. Several persons stated that the church

influence made them more thoughtful and considerate of others at home and this was important in that way.

It was agreed generally among the young people that our church is a great factor in promoting the right kind of recreation.

One of the church's chief values is the opportunity it gives for making friends, true friends, the kind who will "stick." In asking opinions on this matter many were those who spoke of the friendships which they had gained through this medium.

Our church offers such a variety of assets in the way of recreation that these friendships may be developed pleasurably since there is so much chance for contact with one's friends.

The class work of the church school section of this institution is of primary interest. Organized classes, outside meetings, social gatherings, and planned philanthropic work, all bring the members together creating a spirit of friendliness and helpfulness. The church influence is great here in its power of developing character through this social means. For these groups have the altruistic spirit of helping one another. Even the children in the lower departments are developing a spirit of unselfishness and brotherliness through definite missionary instruction and training.

Then there is the gymnasium, splendidly equipped with apparatus and in charge of an experienced and capable instructor. No restrictions as to creed are observed, but the law of playing square is always enforced. Thus, with physical development and recreation we again find character development which is the essential of good citizenship.

In connection with the "gym" two clubs were formed, one for the girls and one for boys. These hold regular meetings and in the summer hold camps at suitable lakes. The boys' camp, which is the one of older origin, is carried

on by the Four Square Method, physical, mental, moral, and social sides being equally cared for. Splendid opportunities are to be had there for all lines of sports are involved, mixers around camp-fires, and on hikes, morning devotions as well as Sunday services, and instructive lectures and tree hikes,—all part of the well-rounded program. The girls' camp is on much the same pattern as the boys', only those activities being more suited to girl life are substituted for some of those used by the boys. This part of our church is considered one of the greatest helps both to the individual and to the community.

Two very active troops of Boy Scouts in our church are doing very positive building in Christian character and citizenship in the lives of a large group of boys. They are the pioneer Scout groups in our town and have been a large factor in developing this work among hundreds of boys. Their all-year program cares for the leisure time of many boys in a very helpful manner.

Among the other organizations are the dramatic club and chorus. Arts and talents are encouraged, the participants deriving real benefits from the efficient supervisors and friendly relations with the other members. Missionary societies and a Dorcas Society are organized for the older members of our church.

Our missionary work helps the people of our town when they are in need and encourages them. It does this by way of showing these people how to help themselves until they may get on their feet, always doing this with the spirit of love behind its efforts. It backs the work of a community church which works among the poor and furnishes helpers for it.

Our church had a school for Chinese to make them familiar with our language and American customs. A reading room with current magazines and books, rest rooms, and

telephones are all at the disposal of those wishing to use them.

We feel that our church is the great instrument for good in the community. It is evident that the church raises the moral standard of a community. Without the church the Y.W.C.A., the W.C.T.U., and similar organizations could not exist unless there was some other instrument of good to back them. They depend on the churches, our church being included.

The State's Attorney stated that our church does help raise the moral standard and back law enforcement. Police women acknowledged its good and commended our church, but added that we could do even more for the community with our gymnasium.

One of the greatest benefits for which our church is responsible is that of creating in the individuals of the community a faith in both themselves and in God. Our very livelihood is based upon faith, for it is necessary for us to trust one another, to live by the Golden Rule. If each person had perfect trust there could be no discord. The employer and the employee must trust each other. The same feeling must exist between nations.

Our church teaches us through the encouragement of our pastor to think of world problems and our responsibility toward all people. It shows us that real missionary work further law making and enforcement that strive in a big way to make people's lives happier and more useful. This we do by backing such propositions as world peace, the abolition of child labor, and prohibition.

One does not realize how much the church is connected with his life and other lives and the destiny of the world until there enters one's mind the possibility of losing its stable influence.

VI. HOW LEADERS INTERPRET YOUTH'S PLACE IN THE CHURCH

YOUTH AND THE CHURCH

The other day the Rev. Edwin W. Bishop, of Lansing, Michigan, preached a sermon in which he challenged his church to put a youth, representative of the youth of the congregation, upon the board of trustees and the Prudential Committee. If a corresponding proposal were made and accepted in every church, what changes would result in religious life and church efficiency?

One can guess what the response would be, at first, in nine cases out of ten, as soon as the full purport of the proposal was realized. For it goes counter to church tradition, which assumes that of course the part of youth is to accept what the ancient institution offers them; it goes counter, also, to custom in almost every field.

What is the wisest sort of move that the churches ever made with respect to youth? Is it not the encouragement of "self-expression through young people's societies, self-governing adolescent departments of the church school," and the like? Does anyone who knows this recent history have the slightest doubt that where the church secures from the young people themselves the largest degree of initiative, there the church shows the greatest wisdom?

Can the young people develop their spiritual powers to the maximum in a segregated department of their own? On the other hand, can adults, in their department, achieve the wisdom that is necessary for managing ecclesiastical affairs as a whole? Some specialization of functions can be taken for granted, of course, and likewise inequality of responsibility as between youth and maturity. But have we found the right specialization and the right division of responsibilities?

If you want a child to grow in ability to add, you do not have him add easy columns over and over; you lead him to attempt ever harder and harder columns until the hardest is within his power. We know, similarly, that judgment grows by being exercised near the outer boundaries of experience. Thus, good judgment in the use of money comes only by using money, and it grows by increasing the amount that is risked upon one's choices. Growth of character requires expansion and diversification of contacts with men and with conditions; you could not produce firm character within the walls of a school taken by itself. Just so, the religious growth of the young suffers arrest unless there is constant movement outward from any age-restricted group. Our spiritual apprehension increases by taking wider and wider views of the function of religion; our ability to carry responsibilities grows by carrying responsibilities that really test us. The best proof of the vitality and worth of a youth department, therefore, would be a tendency of the young people to assume functions that outrun the department—to participate, that is, in activities that now are usually assigned to the mature. The boxed-in idea is an educational fallacy.

Sorry is the plight of any church in which the young people do not sit in judgment upon general policies and upon official acts of minister, church board, committee on religious education—yes, the whole policy and administration of the denomination. The recent convention of Presbyterian students who frankly said what they thought of the Westminster doctrines ought to be regarded as normal, quite so. If we adults cannot take it as normal, then something in us is out of order. Is it not absurd that passivity of high school and college students with respect to doctrine awakens in us no sense of danger, whereas the use of their growing intellects gives us the shivers? The Volunteers at

Indianapolis, and the Methodist students at Louisville, when they thrust their hands into the large issues of religion and of the churches, exercised the proper and desirable functions of youth.

Not only is the surge of youth into the adult domain wholesome for the youths concerned; we adults cannot dispense with the supplementation that is offered us. Especially in religion do we need it. For here conventionality is deadly—conventionality of either belief, worship, personal religious experience, or conduct. Here, above all other areas of life, creativeness is the core of efficiency. This means risking everything, with God, on behalf of unprecedented good. It requires the almost reckless daring that comes naturally to youth, but in maturity fades, too often, into mechanized habit and repetitious thinking.

I will not press further the hint already given that we adults should be humble when we contemplate the way we have run the world thus far; let us, rather, lift our eyes to the tasks that are just ahead. What sort of men and women does the new age demand? Unprecedented sorts all 'round: An unprecedented kind of missionary to fit the new emergency in missions; an unprecedented combination of thinker, educator, and prophet in the pastorate; new types of ministry, as in religious education; denominational leaders who will lead out of denominationalism; educators who, without abating scientific zeal and technical specialization, know how to make Christian life purposes dominate education; parents who will make the necessary experiments in rebuilding the Christian home; business and professional men and women who will pay the price of humanizing our industrial order; citizens who will really believe—what few ever yet have believed—that the world actually can be run as a co-operative brotherhood.

Youth conventions, societies, and periodicals can help

mightily towards such creative churchmanship. But the movement must be carried also into the everyday life of the local church. Here lies the significance of the incident at Lansing. Mr. Bishop's proposal represents sound religious education, and likewise common-sense administration. And the point is not that young people should be "recognized" by having one of their number in the church board, but that they should effectively participate, actually "count," in the control.—GEORGE A. COE, *Northwestern Christian Advocate*, April 16, 1925.

WHAT YOUTH DEMANDS OF THE CHURCH

Young people disagree about the church just as their elders do. Some of them find value in the symbolic service of our ritualistic churches; others will not tolerate what seems to them to be meaningless adornment. Some are crusaders for a conservative faith, rivaling Mr. Bryan in his attacks upon liberalism; others are impatient with anything that is older than to-day. Some are openly hostile to the church, some are tolerant of it, some are indifferent and others are its staunch defenders.

But regardless of theology, of denominational affiliation or of their attachment or aloofness to the church, young people agree in insisting that there are some things very much wrong with the church, and that there are certain respects in which the church needs to change its attitude if it is to have the complete approval of young life. A few of these points of criticism may here be set down for the benefit of the elders in the church.

Youth wants age to treat its opinions as worthy of full respect and consideration. Young people want to be considered as having arrived at a point of intelligence and capability which entitles them to be heard—to be heard as individuals, as members of the church family. Youth does

not want condescension; it despises the patronizing air as much as it dislikes either the tolerant or intolerant disrespect for the opinions of youth.

It has been too much the habit of parents to treat the opinions of high school people as though they needed to be discounted anywhere from twenty-five to seventy-five per cent. Older folks have great difficulty in realizing that their children have grown up; they seem not to be aware that these young people are doing their own thinking in high school and in business and need to do it both in the home and in the church. Eighteen-year-old John Smith wants Deacon Brown to talk to him as though John Smith were the equal of Deacon Brown, as though the opinions of John Smith were of equal value with those of Deacon Brown. The Deacon may have maturity and experience to back his view-points, but the young man may have vision and faith and freshness to supplement the seasoned wisdom of age.

This carries with it the idea that young people want to bear important responsibilities in service. The impression is current that the church is pretty much an old folks' institution, that it is officered and directed entirely by those of middle age or beyond. There is no reason why this should be true. It is rank injustice to youth when a church makes up its committees and official board entirely of those in the thirties and over. Such a church does not represent the families—it represents only part of the families. It can not minister effectively to young people if it goes along on this basis.

It is not enough to say to the young people that they may have their own department or society in which they may function, any more than it is deemed sufficient to say to the women that they may have their own "Aid Society" in which they may work. If youth is going to be much interested in the church it must be fully recognized as part of

the entire church family, and this family must treat youth as respectfully as it is accustomed to being treated in high school or in the business world.

Youth demands that the church be busy about important affairs. It has little time for organizations seeking merely to revive the ancient or to keep alive the institution for the sake of its past record. Some of our youth may be defenders of the theology of the Middle Ages, but they are defenders in terms of to-day. They fight modernism because they believe it will have a ruinous effect upon the life of to-day and to-morrow. That is to say, they face the present and future and are interested in a church which talks the language of twentieth century America rather than of scribal Palestine.

Young people, when given opportunity, criticize frankly the modern service of worship. They say that the ministers pray too long, that they pray about things which young folks don't understand and don't need to study about. They say that sermons are about matters which have no connection with the experiences of the week. They say that many of the lessons for the church school and for certain young people's societies are too far removed from their daily experience to justify the expense of any time in thinking about them.

And as with the subjects which middle age considers, so with the programs projected by some churches. Youth wants to spend little time in merely keeping the body and soul of the church together. It says frankly that if there isn't enough energy in an institution to make it live, it is unwise to be eternally employing pulmotors and to resort to transfusion of blood. Sometimes youth is quite cruel in this matter; sometimes it is sympathetic; but always it insists that an institution which deserves to live is one so busy about the practical needs of community and world life that

it hasn't much time to be thinking about its own aches. The theory of youth is that the aches will disappear if the church takes sufficient exercise by properly serving humanity. Almost any church can enlist the vigorous energy of its youth by undertaking some difficult and needed task of social betterment and by sharing responsibility for its accomplishment with the young life.

The revolt of youth is not merely destructive. It wants to build, and it wants to build along with older folks if only older people will let young folks join in constructing something really worth while.—HARRY THOMAS STOCK, *Onward [Universalist]*, October 12, 1923.

YOUTH'S HOUR IN THE CHURCHES

Is there a Youth Movement in the United States? The question cannot be answered categorically. Conferences, conventions, summer schools and camps of young people there have been, but whether these can be said to indicate a genuine stirring among the youth of the nation is open to debate. In student groups there can be found many who are considering with new interest the problems that arise out of the organization of society. But there may also be found a far larger number apparently indifferent to concerns beyond the campus. In our cities certain young people gather with enthusiasm to discuss the discovery of new roads to better living. But the huge majority do not even know that such discussion is under way, and, if apprised, would care not at all. In the sense that there is a youth movement in Germany, in Russia, in China, or in Argentina, moving the new generation in masses to the search for a better way of life, it is hardly correct to speak of an American youth movement. . . .

Yet, acknowledging this, there are good evidences that a genuine American youth movement, if not actually under

way, may soon come to power. And there are indications that this movement, if it comes, will be in many essentials different from the movements that have arisen in other nations.

The series of conventions held in the past year and a half in which the new generation has most clearly spoken indicates the character of some of these differences. Beginning with the Indianapolis convention, passing into a new stage with that at Louisville, and now taking still another form with the convention at Ann Arbor, it is growing clear that, however varied the issues that are being discussed by these young people, they are willing to come together because of a common interest in the assertion of spiritual values. Even those who have given up the churches as a bad job, or who rather glory in an attitude of aggressive agnosticism toward the doctrinal forms of religion, seem to find themselves at home in these open discussions under avowedly religious auspices. If there is to be an American youth movement, there is at least a good chance that it will be, in its fundamentals, devoted to the reign of the spiritual in all aspects of our common life. . . .

Against conditions in other lands, the aspects of an incipient youth movement in this country show a variety of interests. There is promise of a youth movement in education; a promise that finds expression in the growing dissatisfaction with present classroom methods, and in the birth of several student-controlled periodicals which deal vigorously with the shortcomings of the present American school system. There may soon be a youth movement seeking a new social and economic order; a promise that can be seen in the success of the liberal type of social science school, as well as in the response to education of the same sort within the labor ranks. There is little promise of a youth movement in politics. But a youth movement in religion is, as

has been said, a clear possibility. And this movement seems to have some chance to become the common adventure that binds all the others together.

Up to this time this youth movement in religion has appeared under two forms. It has been seen within the present church organization, and it has been seen without. There is every cause for gratitude and hope in the amount of religious interest that has been evinced by young people wholly outside the life of the established communions. But there is even more promise in the stirring among the young people who are still within the ranks of the churches. There has been, however, a disposition on the part of some churches to so control this new access of energy as to make sure that there will be no adventures in nonconformity. This control, exercised by well-meaning but organizationally-minded adults, has not encouraged the growth of a genuine movement of youth. . . .

The interdenominational conference projected for the coming Christmas holidays may bring conclusive evidence as to whether or not there is or is to be in this country a youth movement with a religious basis. It may offer incentives that will stir the young people in other communions to the same eagerness that has already been discovered among young Methodists and Presbyterians. It may offer proof to many young people that the churches, in spite of outward seeming, still offer a place of service for those with burning hearts and free minds. It may—surely this is not too vaunting a hope!—place the churches in the way of attaining a new relation to and vitality in dealing with the present issues of human relationships.

Of course, this will only be possible if the "hands off" policy on the part of the older generation continues. Even too much readiness to advise may be harmful when young minds are seeking their own solutions. And any nervous-

ness lest that which is sacrosanct be not recognized leads inevitably to the sterility of such a movement. American youth may—it takes faith even to use that verb—may come to a great adventure in service within a fellowship of spiritual search. . . . “Indianapolis, Louisville, Ann Arbor, and now this culminating gathering to be held at a place still undecided, hint that the salvation dependent on these new minds may be forthcoming. But they will not be found if the present aspirations of youth are hedged within the walls erected during the former days. Nor will they be found in numbers until it is plain that there will be a welcome extended them. So that, after all, it seems to be a choice of the churches as to whether they want a real youth movement or not.—*Christian Century*, April 30, 1925.

NOTES

Additional references and source material may be put on these pages.

The Other Fellow's Religion

*A Suggested Plan for a Project for
Young People's Groups*

By
ERWIN L. SHAVER



THE UNIVERSITY OF CHICAGO PRESS
CHICAGO • ILLINOIS

COPYRIGHT 1927 BY
THE UNIVERSITY OF CHICAGO

All Rights Reserved

Published August 1927

Composed and Printed By
The University of Chicago Press
Chicago, Illinois, U.S.A.

A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventurers, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

TABLE OF CONTENTS

	PAGE
INTRODUCTION	I
GENERAL SUGGESTIONS AS TO ORGANIZATION . . .	3
SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS . . .	7
SUGGESTED PROGRAMS	14
A. Schedule of Meetings	14
B. A Study of the Other Fellow's Religion . . .	15
C. A Book of Religion	17
D. A Union Fellowship Service.	19
INSURING CHRISTIAN-EDUCATION VALUES	21
REFERENCE AND SOURCE MATERIAL	26
I. Books Discussing the Contributions of the Various Faiths	27
II. Appreciating and Learning from the Religion of the Other Fellow.	27
III. The Need for and Nature of True Christian Unity.	37
IV. Evidences of Progress	44
V. The Spirit That Makes for Unity	51

INTRODUCTION

As young people, you are often puzzled by the different viewpoints which your older friends seem to have in matters of religion. In most respects you find the children of the people who have other beliefs than have your parents much like yourselves. Sometimes you wonder why such a matter as religion should divide folks. Sometimes you find that there is a strange and mysterious barrier between you and your friends because, perchance, they may belong to some religious group quite different from yours.

If you were to search diligently and open-mindedly into the beliefs and practices of those of other faith, you would find strange ideas and some ideas much like those to which you cling because you were so taught. You would find that there is a reason for all these ideas. You would honestly find much with which you could not agree, but you would also find much that you would like. You might even find that in some respects the strange religion holds to some things which, if adopted by you, could improve your religion—as Jesus observed when he referred to the religion (not creed) of the Samaritan. If you searched diligently and honestly and sympathetically, you might be led to

discover also the ways by which people of different religious faith might be brought closer together and might unite their forces in the common struggle against the evils of the present generation.

If you are minded to enter upon such a project of discovering the nature of the other fellow's religion with these purposes in mind, you may find the following general plan helpful. It is offered as a guide to your young people's group in carrying on your enterprise. You will not want to do it just the way the author suggests, but may find some of the activities the kind you want to undertake. You may want to add some others and should do so if they contribute to the success of the project. But, however your final plan may differ from that outlined here, do not shirk the responsibility of being thorough in your investigation and sympathetic, as a Christian should be, in your contacts with the other fellow in matters of religion. Your project will then yield you large returns.

GENERAL SUGGESTIONS AS TO ORGANIZATION

1. The group which undertakes this program may be either a single Sunday school class, a combination of several classes, an entire department, a young people's society, or a specially organized group. In case existing groups combine in the enterprise, their smaller group-consciousness may be preserved and enriched by letting each be responsible for certain portions of the total program. For example, each class in the young people's department of the Sunday school might be responsible for the preparation of one or more of the reports on various religions, and the young people's society be responsible for the worship services suggested. Or, in case it is thought best that, for the time being at least, existing group lines be ignored, a temporary organization of all the young people may be effected to carry on the work. In either case, according to circumstances, there should develop some feeling of closer co-operation between the various young people's organizations in the church because of interest in the one project.

If a large group with a comparatively wide range of ages undertakes to carry out the plan, the various activities suggested may be apportioned

on the basis of age and ability. The author believes that it is a wise plan to have older and younger groups work together occasionally in such projects as this, to break down the unsocial barriers which divide the different ages. The small church will find such a plan as this particularly suitable.

2. The plan as outlined (see "Suggested Programs," A) contemplates three meetings of the group each week. Two of these are on Sunday and one during the week, the latter being by committees for investigation, preparation of reports, and other group activities. Groups having but one session on Sunday will, of course, make necessary changes in the plan. Some local situations will not allow all the sub-projects suggested to be carried on; in others, perhaps even more can be added. Likewise, it may be found advisable to shorten or lengthen the time of the total project. Such adaptations of the plan can and should be made as will insure its best application to the needs of the particular group, provided only that the Christian educational values possible are not ignored (see also, "Insuring Christian-Education Values," below).

3. In a project of this character one finds educational values in the way in which the group carries on its work by means of simple and effective organization. Many groups will find it possible to use some of their existing machinery; others will need to choose the necessary officers and committees, es-

pecially the latter. The scheme of organization, however, should be thought of largely as temporary and for the purpose of carrying out this particular project. The committees required in addition to the usual general officers are suggested under the heading "Committee Work" below.

4. The general plan for having the members of the group come to a Christian attitude of appreciation of the religious viewpoints of others suggests that for the first ten weeks of the project the Sunday sessions of the group be given over to a discussion of ten different religious viewpoints as represented by denominations with which the young people are likely to come in contact in the homeland. The selection of the particular faiths to be studied should be made by the leader and group together. It is hoped that all the types of religious belief and practice represented in the immediate community be taken up. Nor should such religious groups as Roman Catholics and Jews, whose views are quite divergent from the Protestant position, be omitted from the list. It is likewise desirable that any sects or groups of believers who may be considered particularly different or even fanatical be included.

Because the emphasis is to be laid on first-hand study and actual contacts with these several faiths, it is thought best to suggest a consideration in this

project of only those faiths prevalent in America. It is to be hoped that this limitation, however, may have its values, even in the case of the religions in other portions of the world. Attitudes and habits of appreciation actually formed in the case of the religions near at hand may be just as effective in developing a truly Christian spirit toward other world-religions as an experience of the latter limited to the pages of a book.

5. The personal help available to the group will include the following:

- a) Their own officers and committees.
- b) An adult leader or counselor.
- c) The religious leaders (clergy or lay workers) in the several groups to be studied. Plans should be made for helping the young people secure their initial contact with these outside helpers. The pastor of the local church may pave the way by introducing the committee which is to study and observe a particular church. This he may do either in person or by letter. In some cases the committee may find it wise and profitable to have these representatives of other religions come before the group and give an interpretation of their positions. A committee of the young people from the church under discussion might also be asked to be present to speak and answer questions.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

In the total project, as outlined, there is a variety of activities which may be found necessary to its successful completion or which will develop naturally from it. These activities are classified and explained as follows:

1. *Committee work of several types.*—

a) Committees on the study of each religious faith selected for consideration. An outline for this study and investigation is to be found under "Suggested Programs," B.

b) A committee on a Union Social to be held when the project is fairly under way. Helps will be found for planning an evening of mutual social fellowship in almost any good book on recreation. Care should be taken to avoid any type of amusement or other feature on the program that will give offense to any religious group. The planning of this social will furnish a test, not only of the committee's resourcefulness in the matter of recreation, but also in the aim to use recreation as a means of developing true Christian fellowship between the young people of various churches.

c) A committee on a Union Fellowship Service for young people to be held the closing Sunday of the project or shortly after. This feature in many ways should be viewed as the climax of the quar-

ter's program. Suggestions for such a service are given later (see "Suggested Programs," D).

d) A committee on records and findings, of which the secretary of the group should be chairman and the group leader a member ex-officio, to undertake such tasks as the following:

i) Keeping a record of the work carried on by the group, such as minutes of meetings, programs of worship services, accounts of socials, and descriptions of service projects and other group activities.

ii) Acting as a critic committee with reference to the discussions and other work of the group, to sum up the progress being made, point out failures and weaknesses, and suggest new plans.

iii) Receiving, criticizing, and combining—with editorial revision—the reports of the committees who have studied the several religious faiths.

iv) Preparing a brief summary statement or creed which embodies the purpose of the members of the group with reference to the religion of the other fellow.

v) Preparing a *Book of Religion* in which material suggested by the above activities of the committee is preserved in attractive form (see "Suggested Programs," C).

2. *Midweek activities*.—In addition to, and as an enrichment of, the experience provided by the committee studies suggested, there are certain oth-

er things to be carried out during the week, as for example:

a) Observation trips, either limited to the members of a particular committee or open to all the members of the group who may be able to go, to inspect the work of the various churches. Buildings and equipment may be studied, various types of meetings visited, and even worship services attended (see "Worship Services," below).

b) One (or more) socials of the nature described under 1 (b), above.

c) Reading and study of books and articles bearing on the theme of the project (see "Reference and Source Material").

d) Stereopticon lectures, illustrating the work which other denominations are doing, showing pictures of famous churches, or especially those descriptive of co-operative programs.

e) Theater parties to attend performances of a high order which makes a distinct contribution to the development of fellowship between different religious groups (e.g., *Abie's Irish Rose*).

3. *Sunday meetings for conference and discussion.*—In these meetings, the group will do two things: receive information and act upon it. For the most part the information given to the group in this project will be in the form of the committee reports on the various religions. In some cases, however, it may be in the form of a talk by some quali-

fied person, youth or adult, upon the theme appropriate to the stage which the project has reached. The discussion following should be for the purpose of clarifying, evaluating, and enriching the ideas and facts brought by the committee or speaker. The group will also be finding it necessary to hear reports from its other committees from time to time and to act upon them (see "Committee Work," *b*, *c*, and *d*).

Those groups who have two meetings on Sunday (where the young people's department of the Sunday-school and the young people's society are united or federated) may use one meeting time for the reception of information and the other for discussion of it. The schedule of meetings below suggests an evening meeting for the former and the meeting on the Sunday morning following for discussion, which may be by classes. Many groups, however, may find it advisable to have the information presented at the morning meeting and to discuss it in the evening. Where there is but one meeting of the group, care should be taken to leave time for adequate discussion of committee reports and talks.

4. *Worship services*.—Groups will find in such a project as this that worship is both a natural and a necessary activity. A devotional service appropriate to the theme of the meeting should be held in connection with the Sunday sessions. Sometimes

this period of worship will be found appropriate at the opening of the session; at other times it may furnish a fitting way to close the meeting; and possibly in some cases it will be most helpful at some point during the session.

No committee has been specially charged with the responsibility for planning and conducting these Sunday worship services. It might well be in charge of the committee which is to make the report on the particular religious faith being discussed. This committee will have the best background of experience from which to plan the service. For example, a visit to a certain church or with its leaders may suggest a prayer or hymn which is their contribution to the total development of religion as we have it. The devotional program of the last two or three regular Sunday sessions may be in charge of the president, the leader, or others designated.

In addition to leading worship at the regular Sunday sessions of the group, it is to be hoped that the committees studying the various religions—and other members of the group, if possible—may find opportunity to unite in worship with the particular group which they are studying. This may be at a midweek service or at one of the Sunday services. Even though this experience is in one sense a part of the investigation and observation by the committee, it should be entered into with a true

spirit of devotion and with a desire to get all that is possible from it.

One of the outstanding features of the entire project is the Union Fellowship Service referred to above in 1, c, and for which more detailed suggestions are given later (see "Suggested Programs," D). This particular service should be in charge of a special committee.

5. In addition to the various activities offered above, which are more closely connected with the execution of the project, there are others which may also be suggested. Some groups may find it particularly appropriate to carry on these activities during the program outlined; others may find that their interest in the experience they have had leads them naturally to do these other things as "outcomes." Such activities are:

a) The composition of a hymn which embodies the young people's ideas and aspirations regarding sympathy and co-operation in matters religious. Such a sub-project might be especially appealing to some person with poetic ability and would find a fitting place in the Union Worship Service.

b) The execution of one or more service projects. Such projects might take the form of special deeds of helpfulness for the individuals or groups found in other churches; of an earnest attempt to

act as peacemaker in some trouble which has arisen between those of different religious faiths in the community (see *d*, just below); or of a project, in which other young people's groups are asked to co-operate, which does a distinct service to the community. This latter, if somewhat extensive, will most likely be a later "outcome" of the program here outlined.

c) Study classes on some particular theme such as comparative religions, church history, Bible courses, and so forth. These courses, when naturally developing out of the interests in a previous experience, are to be viewed as real projects and are to be encouraged and worked for by leaders. They will have rich results from the educational standpoint.

d) A very specific and much needed project in many communities would be that of arranging a meeting for the promotion of good will between Jews and Christians. These meetings are part of the work of a special commission appointed by the Federal Council of Churches. The leader should write to the secretary of the Commission at 105 E. Twenty-second Street, New York City, for advice and literature.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

Sunday morning: Adoption of plan and group organization for its execution

Sunday evening: Talk by leader: "The Other Fellow's Religion"

Midweek: Committee work, observation trips, and so forth

Second week

Sunday morning: Discussion of plans and of talk of leader on the Sunday evening previous

Sunday evening: Report of Committee on the Religion of the ——

Midweek: Committee work, observation trips, and so forth

Third week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Report of Committee on the Religion of ——

Midweek: Committee work, observation trips, and so forth

Fourth to twelfth week

Above plan continued with remainder of the ten religions selected for consideration. About the fifth or sixth week, the Union Social may be held on some convenient evening

Twelfth week

Sunday morning: Discussion of report of previous Sunday evening

Sunday evening: Union Fellowship Service [see "Suggested Programs," D]

Midweek: Committee work

Thirteenth week

Sunday morning: Discussion of Union Fellowship Service of previous Sunday evening.
Reception and adoption of report of Committee on Records and Summary

Sunday evening: Testimony meeting. Theme: "How the Other Fellow's Religion Has Enriched Mine."

B. A STUDY OF THE OTHER FELLOW'S RELIGION

The following suggestions are given for the guidance of the committees which are each to make an investigation and report to the group their discoveries regarding the particular religion assigned to them for study.

1. There are several means by which the committee may obtain the information sought. One of these is the arrangement by the committee, with the help of the pastor or group leader, for visits or interviews with the minister, lay leaders, and key young people of the church being studied. These representatives will be able to tell them some things, to show them their church building and equipment, and to suggest appropriate activities to observe and also helpful reading material.

Another way is to arrange to observe the church

in action, noting its form of organization, its worship, social and service activities, and the lives of its individual members. This suggests that the committees attend a typical worship service and a social or business meeting, if possible, of the church being studied.

A final means of discovering the desired information is to depend upon book study. Although many of the facts obtained will, of course, have to be ascertained in this way, it is hoped that no committee will depend entirely on this impersonal method of learning about the other fellow's religion. Such an approach is undesirable both because it lacks the vividness of first-hand experience and because books often fail to present the facts in their true light. In the case of some religions which are not practiced in the immediate community, the committees may have to lean rather heavily on book sources; but it is suggested that something of the personal touch may be given by correspondence with such churches, either with some particular local unit or with the denominational headquarters.

2. The report may include the following heads:

a) A description of the religion studied, showing its origin and cause, its growth and history, and its present strength and standing among the churches. The description should further contain a picture of the way the church is organized, its beliefs, its practices, its manner of worship, its ritu-

als and ceremonies, the nature and amount of its world-service program, and so forth.

b) An evaluation or judgment of the influence of the particular religion on the life of society, answering such questions as:

i) What seem to be its defects or weaknesses?

ii) What is its significant or outstanding contribution to religion as a whole? Will this contribution be permanent?

iii) What are its specific contributions? For example, what great leaders has it produced? What great hymns? What desirable social changes has it brought about?

iv) What particular things can it teach us as individuals, or our church as a religious group?

3. In making such a study as is here suggested, it must be constantly borne in mind that the entire approach must be characterized by tact, open-mindedness, sympathy, and a real desire to get all the help that is possible from the religious development of the churches concerned and from their individual members. This should be made clear in everything that the committees do, and it would be well if the pastor were to write a statement to that effect in a letter of introduction to be used by the committees.

C. A BOOK OF RELIGION

This book should be prepared by the Committee on Records and Findings for the threefold pur-

pose of (*a*) serving as a record of the project for the satisfaction of members of the group themselves; (*b*) letting other friends, especially those older, know what the group have been doing and learning; and (*c*) preserving in an interesting way the experience of the group for the help of others, especially those who are to come after them. This latter purpose suggests that the book be placed in the church library.

The book might be divided into several sections, as follows:

Section I: In this section would be put a complete account of the proceedings of the group as they carried through the project (the secretary's minutes), copies of worship programs, descriptions of socials held and of service enterprises engaged in, committee reports (except those in Section II)—in fact, any material which will tell the story of the project. Pictures taken of the group engaged in its various activities will make the record both more interesting and more attractive.

Section II: This section may consist of the reports of the ten committees upon the various religions studied, together with any materials, such as copies of creeds, pictures, and so forth, which will enrich each report. A list of reference books consulted, the names of those who have helped the committee, and other features may be added.

Section III: Here may be put a copy of the

summary statement prepared by the Committee on Records and Findings (see "Committee Work," 2, *d*, iv, above). This may be followed by autographed testimonies from the members of the group as to what the experiences of the project have meant to them (see, Sunday evening meeting of thirteenth week in "Suggested Programs," A, above).

This book should be a neat and attractive piece of handwork even as it should show a high quality of acting and thinking. The talents of those skilful in taking pictures, in doing hand-lettering, in book-binding, and so forth, should be called into service.

D. A UNION FELLOWSHIP SERVICE

This service should be viewed as the climax of the project with the purpose of clinching the attitudes of sympathy and appreciation which have been developing during the previous weeks. The emphasis should be laid on fellowship in worship; and the program, in charge of a special committee (see "Specific Group Activities" 1, *c*, above), should be carefully planned.

The initiative in making the program should be taken by the members of the local group, as hosts, but their guests from other churches ought to be consulted and invited to take prominent parts. This may mean having an interdenominational committee created for the purpose. The nature of the

program should be such that no religious group can take offense. It may be, for example, that some groups may not find it possible to meet in the church home of another; and the suggested service, therefore, should be held upon common ground, as in a theater, schoolhouse, or in some other public building, or even out of doors if weather conditions permit.

Sufficient material of a positive, constructive nature ought to be available so that the common principles and ideals of religious young people can be set forth to the mutual advantage of all. The usual features of hymns, prayer and scripture selections ought not to be difficult to find. It would be well to emphasize the fact that one religious group contributed a certain hymn, another another, and so forth. Similarly with the prayers. In addition to these usual features, certain special features may be used, as, for example, one or more of the following:

1. A preliminary statement of the purpose and nature of the service in order that all those present, including older folk (who should, of course, be invited), may enter into the service appreciatively.
2. A hymn prepared especially for the occasion (see "Special Group Activities," 5, *a*, above).
3. A story told by a young person with talent in story-telling, revealing the need of closer co-operation between religious forces, as, for example,

"The Palace Built by Music," found in the book *Why the Chimes Rang*, by Alden (Bobbs-Merrill).

4. A pageant of the churches. Such an undertaking would involve considerable resourcefulness and effort, but would be very effective.

5. A reading of the summary statement or creed referred to above (see "Specific Group Activities," I, d, iv).

6. The use of some form of symbolism to illustrate the common aspirations and ideals of the young people of different religious faiths. Such a symbolic ceremony might be a candle-lighting service, a pledge of allegiance before a lighted cross, and so forth. Some such appropriate hymns could be used as "Follow the Gleam," "I Would Be True," and "Jesus Calls Us." In connection with the meeting there may be an exhibition of the *Book of Religion* referred to above.

INSURING CHRISTIAN-EDUCATION VALUES

The purpose of the experiences suggested in this project program is distinctly educational. While activities of this sort may engage the interest and attention of young people to a degree that is not possible of attainment in the case of the use of an ordinary course, there may be, nevertheless, a temptation to slight certain features and thus to miss some of the most valuable results. Attention

of the leader and group members is therefore called to these points:

1. Keep in mind the central purpose of the plan, i.e., to acquire an attitude of sympathetic appreciation of the other fellow's religion. There may arise various occasions where one is likely to think too exclusively of his own traditional belief or custom in matters of religion and close his mind and heart to the riches available in that of the other fellow. An honest effort to understand the symbols, terms, actions, forms of organization, and the like and to test them by their ultimate purpose, is far more characteristically Christian than to hold a one-sided viewpoint. Throughout the project this central goal must be the motive which determines action and measures results.

2. Probably each group and their leader will find it necessary to make some change, great or small, in the plan which the author has outlined here. It is not only permissible but desirable that this be done. It is, in fact, educationally necessary that each group adapt these suggestions to fit the needs of their own situation, if they are to obtain the lessons which will be most effective for them. At many points the suggestions have intentionally been so stated that the group as a whole and its individual members are thrown back upon their own resources and must think, choose, and act for themselves. Do not be afraid to make any changes that

may seem wise, so long as true educational values are conserved.

3. As far as possible, the starting points of the project, the various sub-enterprises, the illustrations, and so forth, should be natural and appropriate to the experience of the group and their interest at the time. Events which are local and of practical significance must take precedence over those which are far away in time and place and theoretical in nature.

4. In carrying forward the project, the program engaged in should be characterized by activity rather than passivity on the part of the young people. It is with this in mind that the method of committee organization is suggested. The enterprise must be viewed by them as a voyage of adventure in which they are setting forth to discover for themselves and not waiting for a teacher to tell them whatever he is minded to.

5. In approaching the leaders and members of other religious faiths, exceeding care must be exercised to avoid tactlessness and consequent misunderstanding. It is hard for one who has known but one church and one way of viewing religion to get the viewpoint of another, and very often there is unintended offense in deed or word. It is therefore quite advisable that the initial contact be made by one who already knows something of the viewpoint of the other faith and can give cautions as to how

the true Christian spirit may be expressed, unhampered by ignorance or carelessness.

6. In the total experience attention should be paid to keeping the program close to the life of the church. This should not be an activity of the young people's group alone; but, wherever possible, recognition should be given to the fact that the young people are a group within a larger fellowship which includes both older and younger persons. Hence the suggestions that help may be obtained by consultation with adult members, both of one's own and of other churches, and that, at the final Union Fellowship Service, they be invited to attend. While most of the project will be by and for the young people, such associations as are natural are to be taken advantage of.

7. Arrange so that, as far as possible, the project will be developed in a progressive fashion. The final Union Fellowship Service should not only grow out of, but be the climax of, all that has gone before; and, if the preceding elements have been of the right character, it will be such. There should be constant enlargement of insight, enrichment of attitude, and reform of habits of speech and action, which will make this meeting the mountain-top experience of the program.

8. In and through all the activities of work, study, and play which are suggested, a proper attention should be paid to worship. Without this,

the enterprise will be as "short-circuited" as it would be if it were to consist solely of a series of dry lectures or text study and recitation. The group will find not only that they need to worship, if they attain the best results and are to carry on their best work, but that the most satisfying and legitimate feeling will come when they take the Ideal Companion with them in their enterprise.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings and other relevant material.

NOTES

NOTES

NOTES

REFERENCE AND SOURCE MATERIAL

This latter half of the plan book contains materials of two kinds; lists of references to source books, and typical examples of the kind of help that is available to the members of the group if they will go after it. In a program of this character it is the belief of the author that much of the value lies in not preparing predigested capsules for each meeting. He has hereby challenged the group to become explorers. Beginning early in the project, the leader and every member, regardless of his special committee work, should be on the lookout for every bit of information and experience that will be found useful in the development of the program. The following sections of references and samples of the kind of material to be searched for should be enriched by other helps that are timely and of local significance. The pastor, local librarian, and other friends should be asked to aid in furnishing more of the right kind of materials.

The publishers who have kindly granted permission to quote from their publications have contributed much to the value of this plan book, and the thanks and appreciation of the author is hereby extended to them.

I. BOOKS DISCUSSING THE CONTRIBUTIONS OF THE VARIOUS FAITHS

- Atkins, Gaius G., *Modern Religious Cults and Movements*. Revell.
- Brown, Charles R., *The Larger Faith*. Pilgrim Press.
- Buck, Oscar M., *Out of Their Own Mouths*. Methodist Book Concern.
- Clampett, F. W., *Luther Burbank: His Religion of Humanity*. Macmillan.
- Hicks, Granville, *Eight Ways of Looking at Christianity*. Macmillan.
- Hill, Caroline M., *The World's Great Religious Poetry*. Macmillan.
- Hume, Robert E., *The World's Living Religions*. Scribner's.
- Lyon, William H., *A Study of the Christian Sects*. Beacon Press.
- Newton, Joseph F. (editor), *My Idea of God* (a symposium containing eighteen viewpoints). Little Brown & Co.
- Phelan, M., *Handbook of All Denominations* (includes statistics, beliefs, brief history, etc., of the churches in America). Cokesbury Press.
- Singer, Isidor, *A Religion of Truth, Justice and Peace*. Amos Society.
- Snowden, James H., *The Truth about Mormonism*. Doran.
- Soper, E. D., *The Religions of Mankind*. Association Press.
- Twelve Modern Apostles and Their Creeds*. Duffield.
- See also, denominational histories, manuals, hymnals, year-books, etc.

II. APPRECIATING AND LEARNING FROM THE RELIGION OF THE OTHER FELLOW

DEAN BROWN DEFINES A CHRISTIAN

Cardinal Mercier of Belgium, a Roman Catholic, John G. Paton, a Scotch Presbyterian missionary, and William

Booth, head of the Salvation Army, were cited as examples of true Christians by Dean Charles R. Brown of Yale Divinity School in a recent address. "No matter what may be one's theological belief," said Dean Brown, "it is a person's attitude toward Christ and his determination to carry on Christ's work that makes a Christian."

"Cardinal Mercier," Dr. Brown said, "held certain beliefs which those of us who are Protestants could not accept, but the whole world knew and honored him as a Christian. John G. Paton swallowed the whole Westminster confession without turning a hair, which Harry Emerson Fosdick, with all his splendid Christian devotion, could not accept at all; but by spreading the gospel of love among pagan savages, the missionary turned them from cannibalism to Christianity."

In regard to General Booth, Dr. Brown said, "He developed a noisy mode of worship and discarded the two sacraments, baptism and the Lord's Supper, which all other Christians but Quakers observe. He held certain religious beliefs which I could no more accept than I could believe that two and two make five. But he was a wonderful Christian. He stood out supremely in his generation as the friend of publicans and sinners."—From *The Adult Bible Class Magazine*, February, 1927. Copyright by the Pilgrim Press. Used by permission.

GANDHI DEFENDS HIS TEACHING OF CHRISTIAN SCRIPTURES

Mahatma Gandhi uses the editorial columns of his weekly, *Young India*, to reply to those who have bitterly criticized his teaching the new testament to students in the Gujarat national college. The attack has come from Hindu, not Christian, sources. It alleges a lack of reverence on the mahatma's part for the Hindu scriptures. One letter, which

the mahatma makes the text for his editorial, accuses him of being a Christian in secret. To all this Gandhi says that his regard for the Hindu scriptures, which he is teaching elsewhere, is profound; that he is teaching the new testament at the behest of the students themselves; that he holds a knowledge of all the sacred books of the world to be the duty of every cultured man or woman. He then adds this apologia: "The charge of being a Christian in secret is not new. It is both a libel and a compliment—a libel because there are men who can believe me to be capable of being secretly anything, i.e., for fear of being that openly. There is nothing in the world that would keep me from professing Christianity or any other faith the moment I felt the truth of and the need for it. Where there is fear there is no religion. The charge is a compliment in that it is a reluctant acknowledgment of my capacity for appreciating the beauties of Christianity. Let me own this. If I could call myself, say, a Christian, or a Mussulman, with my own interpretation of the Bible or of the Koran, I should not hesitate to call myself either. For then Hindu, Christian and Mussulman would be synonymous terms. I do believe that in the other world there are neither Hindus, nor Christians, nor Mussulmans. There all are judged not according to their labels nor professions but according to their actions irrespective of their professions. During our earthly existence there will always be these labels. I therefore prefer to retain the label of my forefathers so long as it does not cramp my growth and does not debar me from assimilating all that is good anywhere else."—Editorial, *Christian Century*, October 28, 1926.

A CHRISTIAN PRAISES BUDDHA

At a recent celebration of the 2550th anniversary of Buddha's birth, held in Bombay, India, Mr. C. F. Andrews,

a noted Anglican Christian and friend of Mahatma Gandhi's, was chosen to preside, and upon assuming the gavel delivered an appreciation of the life and teachings of Buddha. "Ever since coming to India 22 years ago," said Mr. Andrews, "the amazing attraction of his (Buddha's) personality has grown upon me." Mr. Andrews dwelt upon the spiritual revolution which took place in his own life as he immersed himself in Buddhistic literature and discovered there that in three great essentials Gautama Buddha was related to Jesus in his teachings, in his doctrine of non-retaliation, in his emphasis upon universal compassion and in his insistence upon tolerance. "It has been one of the happiest things in my happy life in India," Mr. Andrews concluded, "that I could as a true Christian, join in this act of heartfelt veneration of Gautama, the lord Buddha. At each anniversary his figure comes back to us with fresh and radiant moral beauty."—News item, *Christian Century*, July 29, 1926.

HAVE PROTESTANTS ANYTHING TO LEARN?

Is there not something our Catholic brethren have got that is at least worth our thinking over a little? When it comes to reaching the great masses may they not have something to teach us along the lines of psychology? Anyone who has had a wide experience with people, people in the sense of the great masses, and who has watched the things that have aroused their eager interest and drawn them, knows that there are just three things that draw them, namely, color, music and drama (action). The people love color—flowers massed together, beautiful uniforms, gorgeous raiment, brilliant lights, gilded rooms, flags and banners, pantomimes and colorful reviews, lavish stage scenery, pictures and paintings. Perhaps those of us of puritan origin do not quite realize the part color plays in the life of the people and its appeal to them, but we have only to think

for a moment of the things and places to which the people flock, and we will see how true all this is of which we have just spoken.

The people love music. One need not enlarge on this. One has only to remember that almost every home has a piano in it, or a gramophone, or a radio. One has only to watch the crowds that flock to the band concerts and to the musical comedies, and what manager would think of running a moving-picture palace without music? I have recently been watching from ten to twenty thousand people flocking to a stadium every night to listen to a symphony orchestra, some of them coming miles in a subway. The European peoples have long loved music and the Americans are learning to love it too.

The people love drama. By drama I mean action, movement, pageantry, representation of life and the picturing of realities of any sort. Why is it that thousands flock to the moving pictures to hundreds that will flock to hear some gifted preacher? Simply because in one place they see life, action, incident, while in the other they merely hear it talked about. In the theatre one has both action and word, but it has been the acting in the theatre, not the dialogue, that has drawn the masses through the ages. The reason military parades and even war itself fascinates youth so is no because of a sanguinary lust to kill but because it all throbs with action, movement. This is also the appeal of games—action, the thrill of climax, the suspense. So pageantry of any sort has always charmed the people. Perhaps one reason kings have lasted so long is the love of the people for the pageantry and pomp that goes with kings and knights.

The Roman Catholic church has been quick to recognize that it is by this trinity of color, music and drama that the people are caught and held and has utilized it to the full.

The recent congress was an example of it, as was the holy year in Rome. But these were exceptional occasions and only serve to call to our minds what is a constant practice. The high mass every Sunday in every Catholic church in the world is full of these three incidents, color, music and drama. The setting in the average Catholic church is as colorful as art and money can make it. The walls are in blue and red and gilt, with, in many cases, paintings all over them. The altar is ablaze with light and the altar cloths are brilliant with gold and silver threads. The priests are in gorgeous copes and the acolytes, carrying cross, candles and banners, are in red cassock and white surplice—color, color everywhere.

Music continues throughout the service, hardly ceasing except during the sermon. It is never concert singing but an integral part of the mass—kyrie, credo, agnus dei and the gloria. It is generally, especially in Europe, and more and more here, the most beautiful of music, for almost all the great composers left us a legacy of masses—Bach, Haydn, Beethoven, Weber, Schubert, Rossini, Gounod, Brahms, Franck, Rheinburger and many more—and there are many more beautiful masses by less distinguished composers, sweet, melodious, above all *worship* music. All through the service this beautiful music goes on unceasingly.

Finally, at high mass there is continued action, for the mass is a drama. The life and death of Christ is acted symbolically before the people. The priests and acolytes march in with crosses and banners. Boys swing incense pots. Processions form and reform for the gospels and creed and other parts of the service. Boys come and go with candles, forming a group about the altar for the sanctus. Thus action, color and music, the three things that most appeal to the masses, are continuously present.

Now there is no room in a protestant service for action

or drama. The appeal to the intellect and emotions by the spoken word has to take its place, but there is room for color in the decoration of the church and there is room for the appeal of music, and perhaps we have something to learn there. I know that we protestants are a little afraid of color for fear that we shall transfer the appeal from the spiritual to the sensuous. But is this fear well grounded? Does a beautiful sunset make less of an appeal to the spiritual than a drab, grey sky? Does a night sky full of stars divert our minds from God more than a starless sky? Does a garden of many colored flowers blind us to the presence of God in the soul more than a brown parched field? Our fathers thought so and built meeting houses of drab, cold interior in which every bit of color was avoided, but it is at least a debatable question whether such a building makes God more real than a temple rich in color where the light streams through windows in which angels remind us of heaven. The Catholic believes that color is a symbol or sacrament in which God is manifest and that the masses find him through beauty more than drabness. It is worth thinking over.

We may also wonder whether the Catholic has not something to teach us concerning the ministry of music. We protestants have come a long way in this direction since the day when our fathers would not allow even an organ in the church, but we are still a long way behind our Catholic brethren. Our church music, even where we have much of it, is of a very inferior sort and lacks just that beauty that appeals to the masses. The average anthem and many of our hymns must seem very dull and drab music to the people, and they are not generally an integral part of the worship. It is more in the nature of a performance than of a prayer winging its way to heaven on the wings of song. Furthermore it is not beautiful and lacks just that element that appeals to the people: beautiful melody, flowing rhythm,

majestic harmonies and spontaneous joy. I sometimes go into one of the big motion picture houses and note with something of awe how the masses sit spellbound when the orchestra plays Schubert's lovely piece, "The Unfinished Symphony"; but Schubert left us six or eight great pieces of church music, just as beautiful as the symphony, music touched with genius. The Catholics use them all the time. It is just one example. Should Protestants use more music and more beautiful music in their services? I am mere raising questions here, not using argument, but the congress has made me wonder whether we have not something to learn as to the value of color and music as channels of approach to the masses.—FREDERICK LYNCH, *Christian Century*, July 22, 1926.

WHAT METHODISTS CAN TEACH US

[An editorial-review of Luccock and Hutchinson's *The Story of Methodism* by the editor of the *Congregationalist*, appearing in that journal for December 2, 1926.]

So powerfully and beautifully have these two editorial contemporaries told the *Story of Methodism* that Congregationalists who read it may well feel a sense of their loss at never having been associated with the great movement of Methodism, and those who, like the present writer, have left their first love, may feel a passing twinge of remorse at having severed their formal connection with so glorious a company of spiritual pioneers. . . .

Here in this *Story* is Methodism at its best—the soul of the movement and not its shell. It is amazing that the authors have been able to pack so much into a large-print volume of barely five hundred pages, with much of the space devoted to pictures—though these are by no means the least important part of the story. The Methodist movement is traced in its origins and beginnings, over seas and over bor-

ders as it spread into other lands, following the pioneer, and pioneering itself, territorially into the wilderness, morally, socially, spiritually, into the wilderness of sin and selfishness. Editors Luccock and Hutchinson have not been afraid to emphasize the emotional note. It has been the glory of Methodism, and it has been far more sound, wholesome, restrained and well directed than is commonly supposed. We have raised the inquiry before, and we raise it again: Why should there not be as much insistence upon the importance and integrity of the emotional life, as we Congregationalists have tended to place upon the intellectual life?

We have been weak emotionally, and it is not to our credit. "We know that we have passed from death unto life because we love the brethren." Great experience is alike founded in, and expressed in, emotion.

Possibly with less assurance can we learn from Methodism in the matter of organization, but here also Methodism has much to teach us. Methodist organization is as much an effect as a cause.

There is a sense in which it is the great symbol of a common purpose and a common consciousness. It is the expression of a fine loyalty of fellowship, an adhesion of units to one another and to the whole, which gives to the Methodist prophet a certain sense of security. "The Methodist prophets," says Bishop McConnell, "are seldom driven out to selling insurance or to cultivating truck-gardens. They move often, but they don't move out."

There is no reason why much of that same strength could not be developed in the free and unorganized Congregational fellowship if there were the will to develop it—if we recognized the need and the value of the fact and obligations of Christian unity within the denominational fellowship. We have talked so much about unity in its larger

aspects that we have neglected its meaning within our own circle.

We hope that a fair amount of Congregational money will find investment in this book. A wide reading of this book by Congregationalists cannot fail to bring a new access of inspiration and uplift—a new incentive of the kind we need. Our admiration for the great work that our brother editors have done is quickened with the great hope that Congregationalists may more and more be stirred to emulate the spirit of devotion and the works of grace and goodness of “the people called Methodists.”—WILLIAM E. GILROY.

List of hymns sung at a series of eight services in United Church, New Haven, Connecticut, in which Dr. Charles R. Brown delivered addresses in appreciation of each of the communions mentioned. Reprinted from the Appendix of his book, *The Larger Faith*. Copyright by the Pilgrim Press. Used by permission.

Baptist

Softly Fades the Twilight Ray
I Need Thee Every Hour
Blest Be the Tie That Binds

Congregational

My Faith Looks up to Thee
I Love Thy Kingdom, Lord
O Master, Let Me Walk with Thee

Episcopal

O Little Town of Bethlehem
The Church's One Foundation
For All the Saints Who from Their Labors Rest

Lutheran

A Mighty Fortress Is Our God
O Sacred Head, Now Wounded
Now Thank We All Our God

Methodist

Love Divine, All Loves Excelling
Jesus, Lover of My Soul
A Charge to Keep I Have

Presbyterian

I Heard the Voice of Jesus Say
Go Labor on, Spend and Be Spent
Stand Up, Stand Up for Jesus

Roman Catholic

Lead, Kindly Light
Jesus, Thou Joy of Loving Hearts
Jerusalem the Golden

Unitarian

Lord of All Being, Throned Afar
In the Cross of Christ I Glory
Nearer, My God, to Thee

III. THE NEED FOR AND NATURE OF TRUE
CHRISTIAN UNITY

Athearn, Clarence R., *Interchurch Government*. Century Co.

Committee on the War and the Religious Outlook, *Christian Unity: Its Principles and Possibilities*. Association Press.

Fleming, Daniel J., *Marks of a World Christian*. Association Press.

Fleming, Daniel J., *Whither Bound in Missions*. Association Press.

Guild, Roy B., *Community Programs for Cooperating Churches*. Association Press.

Guild, Roy B., *Practising Christian Unity*. Association Press.

Shaver, Erwin L., *Young People and World-Friendship*. University of Chicago Press.

Van Kirk, W. W., *Youth and Christian Unity*. Doran.

World Conference on Faith and Order, *Can the Churches Unite?* (a symposium). Century Co.

SECTS

There isn't a single live issue between the various Protestant sects. I am a Baptist, but there isn't any difference worth an intelligent man's consideration between the beliefs of my sect and those of the various other Protestant denominations. The various sects may possibly continue forever, because of traditional sentiment, coherence, memory, and emotion will serve to bind them. However, there isn't a rational reason for their continuance. They are an absurd expense, and they clash in their missionary activities in the Orient. It isn't good business for one small city to have a dozen Protestant churches all supported by the subscriptions of the citizens.—HARRY EMERSON FOSDICK. Quoted from the *Northwestern Christian Advocate* for February 10, 1927.

The greatest reform is naturally the one we must wait longest to see. Put briefly, it is this: Cease planting denominational churches. Where new churches are needed let them be of an inter-denominational or community character. We deplore the evils of denominationalism, yet we keep on planting denominational churches in every section of the country. And once the seed is planted we have good reason to know what sort of fruit it will bring forth. In Kipling's phrase,

"the egg of a snake will hatch a snake." With all the problems confronting the American people in this generation, and especially the church of Christ, the mildest thing we can say of denominationalism is that it has had its day of usefulness, and the time for Christian unity has arrived.

Some day—how long will it be—the representatives of half a dozen denominations will sit down around a table on which lies the map and survey of a region that is under-churched and needs help. Instead of each representative endeavoring to "capture this strategic point for my great denomination," they will all plan how they can work together and pool their resources in order to help the people of that region develop a church without a denominational tag—a church that will be a house of prayer for all people.

Denominationalism with all its strife and waste of spiritual and economic energies will continue with us so long as we plant and cultivate its seeds with home missions money. We may expect a harvest of Christian unity when we have sown the seeds of it, and not until then. The old order found its representative in the home mission executive who once cried, "Gentlemen, the gospel is not preached in its purity—in its purity, mind you,—in any community until our denomination is established there!" The new order finds its representatives in the growing number of young pastors who regard themselves not as the employes of any one denomination commissioned to build its outpost in their communities, but as servants of God, charged with the responsibility of bringing their people into fellowship with him and with one another.—FRED EASTMAN, "The Scandal in Home Missions," *Christian Century*, October 7, 1926.

A most formidable stumbling block in the pathway to the Church is sectarianism. For us it has its historical explanations, which may or may not be justifications to the

Western mind; but the foreign student sees it as a contradiction to the unity which he has understood to be the heart of Christianity and the dearest hope of its Founder. Numerous instances are known where students are willing to become Christians but hesitate to declare themselves because "they do not know what church to join!" There is critical need to put before these students a new and reasonable apologetic for sectarianism, and the only appeal that will ever be convincing with them is that a communion is a unit of organized Christianity for effective service.

Related to this denominational problem is the division of the church by theological controversies. This is a little more comprehensible to a mind that is searching for truth, but the dissensions within the Christian body do not always appear to them as disinterested search for truth. Among the criticisms heard of the Church, there is none more frequent than that it lacks solidarity. Many students are repelled by this spectacle before they have any knowledge of what the Church really is or what it has to offer. This is especially true in the case of students from the mission lands where comity has been practised among the missions or where there may be one native Church of Christ. One advantage that may accrue out of this situation is that when Christian students return home it will be with a firmer resolve to protect the mission Church from a similar development. These young Christians have been heard to echo the earnest hope of the National Missionary Conference at Shanghai in 1922, that the example of a united Church in China might be a means in the Providence of God to heal the wounds of the Mother Church in the West. It would be well if these children of a clearer light, born of the devotion of our missionaries who are confronting the vital needs of men, could herald more widely the gospel of Christian unity. This would indeed be the return of bread cast upon the

waters. Why not bring their most thoughtful leaders before our congregations and church councils?—*The Foreign Student in America*, p. 193. Association Press.

CAN THE CHURCHES UNITE?

Every proposal to unite the churches must contain the essential elements of freedom and liberty and not be couched in terms of bureaucratic authority. The pessimist has little hope of such a union and that is to be expected. The optimist, on the other hand, declares that because unity was first made by Christ it can be brought about today.

In spite of the fury of the tempests in ecclesiastical circles today, I believe the dawn is coming and we will see across the horizon the beginning of a new day. Bishop Brent rightly said that Christian unity is based on God's idea and not on man's ideal, and as no church has a monopoly on Christianity, why not a union when all are pointed toward a common goal?

The vision of the church I should like to see and have you visualize, is a church of Christians and not of men, and not for today alone, but for all the ages. I should like to see a church set up in the United States today, dedicated to the followings of Christ in heart and thought, and word and deed, so as to test our spiritual fellowship. Christian unity obtains in all our churches today in the sense that though some of the sects differ theologically, their members are one in heart, and one in purpose.

The purpose we should have is to halt the breaking up of congregations and the starting of new sects. Let us rather unite and take a firm stand against paganism. No one can ever make this country of ours entirely Catholic or entirely Protestant, but by the grace of God we can make it Christian as opposed to paganism. Let us hear less of Protestantism and Catholicism and more about Christianity and

we will all be the happier and better for such thoughts.—
DR. SAMUEL PARKES CADMAN in an address at the Bedford
Branch of the Y. M. C. A., Brooklyn, February 27, 1927.
Reprinted from account in the *Boston Herald*.

In view of the fact that Christianity is a large and diversified movement for human betterment, it is good for every man, now and then, to get out of his own special corner of the field and take a look at the army as a whole. It is good for him to feel something of the swing and movement of these far-flung, variously formulated efforts to have righteousness bear fruit. It will lift him out of that pettiness and meagerness into which the best of men fall at times and bestow upon him something of the breadth and bigness, something of the sympathy and catholicity of spirit which belongs to joyous citizenship in the Kingdom of God.

It is well for any individual Christian occasionally to take some other man's gait. There are bodies of Christians which move habitually in a regular and dignified walk—The Presbyterians for example in the general quality of their church life have learned to "walk and not faint." There are others who occasionally strike a good round trot, others less conventional in their methods are accustomed to pace, while some zealous people even break into a splendid gallop.

Well and good! If they are only headed right, God be praised for this variety of movement! And for the man who on the whole strongly prefers his own particular gait, it is desirable that for an hour he should catch some other man's mood and movement—he will come back to his own place in the procession, a more limber, a more likable and more useful Christian. . . .

Christianity is not today the mighty cable it was meant to be, binding the nations to the Throne of God. It has been frayed out into so many strands that no single thread or

group of threads has in it the necessary fiber for the strain which that high task would impose. We are not in our several communities, nor in the nation as a whole, in a position to furnish that competent and impressive moral leadership which the complex life of this modern world sorely demands.

We need above all else, save only the gracious endowment of the Holy Spirit, that wise and patient leadership which will federate these scattered forms of effort into an imposing and achieving unity. We need the firm grasp of mighty leaders—not Bismarcks, who by sheer strength of the churchly equivalents of “blood and iron,” might weld these rival states of denominational life into an empire strong enough to defy the world. The mind of Von Moltke was not the mind of the Master. We need rather religious statesmen with the temper and skill of Abraham Lincoln, who “with malice toward none, with charity for all, with firmness in the right as God gives them to see the right,” will guide these sectarian states out of their rivalries into that willing cooperation which would produce an imperishable republic of God. That would be Christian union indeed, and that type of union would hasten immeasurably the coming of that Kingdom in which all Christians believe. . . .

It doth not yet appear what form this Christian unity shall take. No one can say just how this comprehensive action of our Christian forces may be secured. Personally I do not believe that it will come by an amalgamation of all the religious bodies of the world into one vast, all-embracing ecclesiastical organization. The unity of Christendom will not be outward and mechanical—it will be “the unity of the Spirit in the bond of peace.” But we know that in proportion as He appears in all our corporate religious life, the net result will be like Him.

These are wonderful years and there is much to be done. The world has been torn to pieces by a great disaster—it

will have to be rebuilt and built better than it was before the War. Let Christianity stand up straight—the ceiling is high! Let it make bare its arms—there is hard work ahead! Let its eyes sweep the whole horizon—the field of opportunity is the world! Let it make bold to attempt the moral renewal of the life of the race—nothing less than that will satisfy Him whom we serve! Let it go forward in “the unity of the Spirit” to write chapters in its future more glorious than any in its past!—CHARLES R. BROWN, *The Larger Faith*, pp. 3, 4, 185, 186, 187. Copyright by the Pilgrim Press. Used by permission.

IV. EVIDENCES OF PROGRESS

A joint statement on interchurch relations from the commissions of the Congregational and Universalist churches:

We believe that the basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life. It is faith in Christ expressed in a supreme purpose to do the will of God as revealed in him and to co-operate as servants of the kingdom for which he lived and died. Assent to an official creed is not essential. Within the circle of fellowship created by loyalty to the common Master there may exist differences of theological opinion. With that primary loyalty affirmed, such differences need not separate; rather, indeed, if the mind of the Master controls, they may enrich the content of faith and experience; and if it does not control, theological agreements will not advance the Christian cause. “Religion today does not grow in the soil of creeds.”

The unity of a common loyalty to the Christian way of life is already a fact, to which the high task in which we are now engaged is witness. Not only Congregationalists and

Universalists, but multitudes of other forward-looking Christians, share this unity of faith and endeavor. It is not something to be artificially formed, but a growing relationship to be recognized and afforded ways of practical expression. None of us would advocate, as none of us could enter, a fellowship that would compromise loyalty to the truth as any one of us may see it, or would stifle freedom to bear testimony to its worth and power. What appeals to us is the challenge of a great adventure to prove that a common purpose to share the faith of Christ is a power strong enough to break the fetters of custom and timidity and sectarian jealousy that hitherto have put asunder Christian brethren who at heart are one, and who can better serve the Kingdom of God together than apart.

The Protestant Churches of America are learning to work together. By so doing they honor their heritage and fulfill their mission. The Congregational and Universalist Churches are branches of the same parent stock. They grew out of the same soil and are bearing the same kind of fruit. The historic reasons for their separation have practically disappeared and new and stronger reasons for union have arisen. In statement of faith, in form of worship, in organization for work, and in standards of life, these two branches of Protestantism differ now in no essential respects. They can accordingly begin at once to co-operate in the heartiest way. If the prayer of our Lord is ever to be fulfilled, the beginning will be made by the mutual approach of denominations between which there is no longer any reason for separation.

In the judgment of the Commissions the time has arrived for the Congregational and Universalist Churches to seek the closest practicable fellowship. Their activities are proceeding already along lines closely parallel. They can do many things together to advantage which they are now doing

separately. Each Church will be quickened through this free fellowship.

We therefore recommend:

- First:* That the ministers and representatives of each denomination be invited to sit as corresponding members in the local, state, and national associations of the other denomination and to participate in their deliberations.
- Second:* That the agencies of each denomination in the realms of religious education, social service, evangelism, rural church development, and similar problems, be urged to arrange for joint programs for promotion as far as practicable.
- Third:* That in each community where churches of both denominations are found they be urged to study what they can do together with mutual profit by way of union services, the interchange of pulpits, and the promotion of common enterprises.
- Fourth:* That there be a mutual interchange of representative speakers at national, state, and local gatherings.
- Fifth:* That the denominational journals be urged to make the largest practicable interchange of editorials and of printed matter of common interest, in order that each constituency may be kept fully informed regarding the other and of the progress made in the direction of closer fellowship.
- Sixth:* That, in order to secure more thoroughly co-ordinated movements, no actual steps toward the organization of local Congregational and Universalist churches be made without consulting their respective Commissions.
- Seventh:* Wherever the problem of an adequate church constituency presses for solution, and in any community

where denominational divisions work for wastefulness, those responsible are urged to co-operate in organizing for more effective service.

—*Congregationalist*, February 17, 1927

"WITHOUT KNOWN PRECEDENT"

The Committee on Goodwill between Jews and Christians has had a strenuous fall season. The proposal for co-operation between Jews and Christians, once broached, proves crowded with unsuspected possibilities, none of which compromises in any way the integrity or loyalty of either faith.

The Cathedral of St. John the Divine, in New York, was the scene of a giant meeting on Sunday, December 5, on which the *New York Times* editorially commented as being "without known precedent." General John J. Pershing, Mr. Louis Marshall, Dr. S. Parkes Cadman, Bishop William T. Manning and Major General John F. O'Ryan were the speakers. It was held in the interests of the hungry Jewish population of Eastern Europe. Credit for its organization and promotion is shared by the Cathedral and the American Christian Fund for Jewish Relief, under the direction of Rev. Edward Lawrence Hunt. The Federal Council's committee was in warm cooperation with the meeting. The editorial in the *Times* further said, in part: "The very fact that Catholic and Protestant came together with the Jew in support of this cause must have an effect that will reach across Europe to the Urals and be felt especially in the land where above all others the spirit which was shown in this meeting should have the fullest expression. It is an example that should be followed in every community in America, where the Jews have always been, as General Pershing said, 'in the forefront of charitable work,' for, whatever the amounts contributed may be, it is the exemplification of the Chris-

tian spirit that will most mightily work toward the release of the Jew from the restrictions and persecutions to which even today he is still subject in some parts of the world.

"What this event signifies is not alone food for the starving, relief for physical suffering, saving the lives of children; it proclaims on the part of our foremost citizens and churches of all denominations a freedom from the prejudice which has followed a race for centuries. The words which Dr. Cadman spoke as a message to the world from the 'mother church,' as he called it, will be gratefully heard wherever that race feeling still lingers."

On the recommendation of the Committee on Goodwill between Jews and Christians the Federal Council's Administrative Committee has appealed for a more considerate treatment of Jews in Roumania and the statement has been transmitted to the church authorities of that country.—*Federal Council Bulletin*, January, 1927.

EXTOLS U. S. WORK FOR CHURCH UNITY

NEW YORK, Feb. 26—Sir Henry Lunn, English churchman and publicist, leader of the international movement for church unity and editor of the *Review of the Churches*, addressed the Church Club of New York today at a luncheon at the Yale Club on the subject of Christian unity and the world conference on faith and order which is to meet at Lausanne, Switzerland, next August.

Sir Henry praised the American churches for what they had accomplished toward church unity and mentioned particularly the work of lay organizations such as the Church Club.

"When we ask what we hope from this world conference on faith and order," he said, "we shall do well to remember the epigram, 'We are right in what we affirm; we are wrong in what we deny.' The conference will succeed in so far as

it emphasizes the truth of which each communion is the special guardian.

"The Quaker with his sense of the inner life," Sir Henry went on, "the Methodist with consciousness of the personal assurance of the forgiveness of sins, the Baptist with his strong sense of individual liberty, and the Anglican with his keen historic sense, each has something to teach the other."—*Boston Herald*, February 27, 1927.

PRAYER IN A MOVIE STUDIO

"The King of Kings" is the title of a filmed representation of the life of Jesus which is being produced by Cecil DeMille in co-operation with the drama committee of the federal council of churches and representatives of various religious bodies. When all was ready for the shooting of the first scene, a solemn service was held, in which a Catholic priest, a Christian Science reader, a Jewish rabbi, a Salvation Army officer, an Episcopalian rector, various protestant ministers, and the representative of the federal council participated. It was perhaps the first time that the making of a picture has been opened with prayer. Several of the greatest producers have been interested in this project, and the present arrangement is the result of an arbitration effected by Mr. Will Hays. Every effort has been made to approach the task in the most reverent spirit.—*Christian Century*, October 28, 1926.

RABBI, PRIEST AND MINISTER UNITE IN WRITING PRAYER FOR ALL CREEDS

URBANA, Ill., Feb. 28 (AP)—Rabbi, priest and minister have co-operated in formulating a prayer acknowledging the kinship of the faiths and the common fatherhood of God. It was published today by its authors, the Rev. John A. O'Brien, pastor of St. John's Catholic Church; Rabbi Ben-

jamin Frankel, director of Hillel Foundation, and the Rev. James C. Baker, pastor of the Trinity Methodist Episcopal Church, all of Urbana.

The prayer: "Almighty God—We who are members of different races and faiths desire together Thy fatherhood and our kinship with each other. In our difference we find that many of our hopes, our fears, our aspirations, are one. Thou art Our Father and we are Thy children.

"We are heartily sorry for the mists of fear, envy, hatred, suspicion and greed which have blinded our eyes and thrust us asunder. May the light that comes from Thee scatter these mists, cleanse our hearts and give health to our spirits, teach us to put away all bitterness and walk together in the ways of human friendship.

"Open our eyes to see that as nature abounds in variation, so differences in human beings make for richness in the common life. May we give honor where honor is due—regardless of race, color or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight and co-operation may we transcend our differences. May we gladly share with each other our best gifts and together seek for a human world fashioned in good under Thy guidance. Amen."—*Boston Herald*, February 24, 1927.

The following is the program of a meeting held under the auspices of the Fellowship of Faiths at Mount Vernon Church, Boston, Massachusetts, March 14, 1927, Rev. Sidney Lovett, presiding:

CONGREGATIONAL SINGING, led by *Augustus D. Zanzig*;
Kenneth Shaw Usher, Organist

MOSLEM CALL TO PRAYER, in Arabic, with preliminary explanation by *Mohammed Fozlol Karim*

NEGRO SPIRITUALS, *George D. Hernandez*

WHO IS MY NEIGHBOR? Answers by:

Christian (Protestant)	<i>Dr. Ellwood Worcester</i>
Christian (Roman Catholic)	<i>Mrs. Charles I. Quirk</i>
Confucian	<i>Tin Sik Tse</i>
Friend (Quaker)	<i>Benjamin Gerig</i>
Greek Orthodox	<i>Nicholas C. Culolias</i>
Hindu	<i>Swami Akhilananda</i>
Jew	<i>Rabbi H. H. Rubenovitz</i>
Mohammedan	<i>Ahmed Hassan Halet Bey</i>

V. THE SPIRIT THAT MAKES FOR UNITY

If I knew you and you knew me;
 If both of us could clearly see,
 And with an inner light, divine
 The meaning of your heart and mine;
 I'm sure that we should differ less,
 And clasp our hands in friendliness,
 Our thoughts would pleasantly agree;
 If I knew you and you knew me.

—ANONYMOUS

Condemn no man for not thinking as you think. Let everyone enjoy the free and full liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade men into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all the earth, who will do right.—JOHN WESLEY.

As in a beautiful stained-glass window the glory of the whole comes from the different colored bits arranged in thoughtful harmony, so only can the most glorious tribute to our God come from his varied children transmitting through their very being the light and spirit of their Father. Or—to use another figure—I can imagine no more wonderful symphony than that made up from the voices of the nations, each with its characteristic note, under the great Director, Christ.—DANIEL J. FLEMING, *Marks of a World Christian*, p. 39. Association Press.

A PRAYER FOR ALL PEOPLES¹

God of all nations,
We pray for all the peoples of Thy earth,
For those who are consumed in mutual hatred and bitterness,
For those who make bloody war upon their neighbors,
For those who tyrannously oppress,
For those who groan under cruelty and subjection.
We pray Thee for all those who bear rule and responsibility,
For child-races and dying races,
For outcaste tribes, the backward and the downtrodden,
For the ignorant, wretched, the enslaved.
We beseech Thee, teach mankind to live together in peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,

¹ Quoted in the *Federal Council Bulletin*, January, 1927.

Pure of heart and hand, despising none, defrauding none,
Giving to all men in all the dealings of life
The honour we owe to those who are Thy children,
Whatever their colour, their race or their caste.

—*From "A Book of Prayers for Use in
an Indian College."*

EACH IN HIS OWN TONGUE

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And the caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland,
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in:
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions, who, humble and nameless,
The straight, hard pathway plod—
Some call it Consecration,
And others call it God.

—WILLIAM HERBERT CARRUTH

Date Due

S 1 1 '44

NOV 14 '46

AUG 22 '49

1961 OCT 20



GTU Library



3 2400 00781 1387

Shaver, Erwin L.

TM35

Sh 25y

Vol.1

